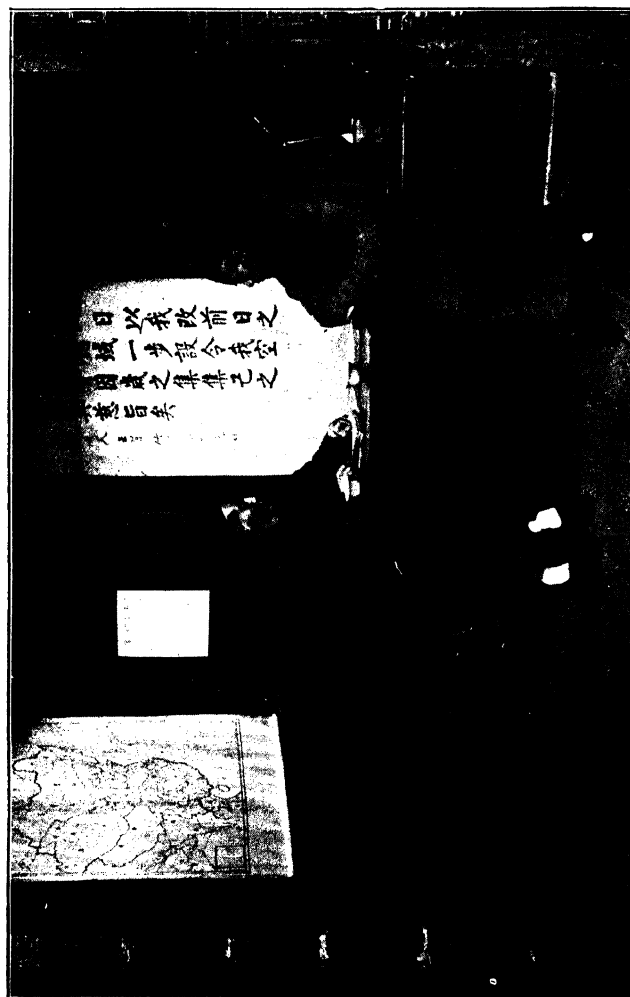


THE CALL OF CATHAY



THE CALL OF CATHAY

*A STUDY IN MISSIONARY WORK AND
OPPORTUNITY IN CHINA OLD AND NEW*

BY THE
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WITH CHAPTERS BY
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W.M.M.S. CENTENARY SERIES

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PREFACE

AN important part of our Centenary Movement will be to foster missionary study throughout the Methodist Church, and particularly among young people. To this end it has been decided to issue a series of Centenary Text-Books for the use of Missionary Study Circles ; and this volume is the first of that series. It has been written with the needs of Study Circles in view, the general scheme of chapters and method of treatment conforming to the principles which have been tested and approved in the larger Study Circle Movement. The Committee is deeply indebted to Mr. Cornaby and his fellow missionaries, Messrs. Tope, Clayton, and Cooper, for their ready response to its request, and for the ability and devotion with which they have discharged the task undertaken.

Owing to residence in China, Mr. Cornaby and his co-writers have been unable to see the proof-sheets, and the final revision has of necessity been done at the Mission House. In view of the special purpose of the book a few minor alterations have been made, and some notes and appendices added, for which the writers are not responsible.

WILLIAM GOUDIE,
Centenary Secretary.

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INTRODUCTION

THE world has hardly recovered from its amazement at the sudden emergence of Japan, and the advance of that plucky little people almost at one stride to the front rank of nations, but already we see rising over the verge another and far more formidable power. China even in its quiescence was of absorbing interest, representing as it did such stupendous possibilities. It covers a vast and most fertile area of the earth's surface. Its mineral resources are of incalculable extent and as yet almost untouched. It has a huge population, not composite as in most other important lands, but consisting chiefly of one homogeneous black-haired race. The people are of a high type—robust, practical, resolute, resourceful, and of great intellectual power. There is no realm of knowledge which they have

not attempted to explore, and few branches of literature to which they have not contributed. They have long had a complex and highly developed civilisation, and the social and political constitution of their country is one of the most comprehensive upon earth.

This great empire has hitherto been very remote from us, remote not so much by its situation away in the far east as by the strangeness of its ways and language, and it has been made still more remote by its obstinate refusal to move with the times, and by its haughty and dogged aloofness from all other peoples and all other lands.

But a new era is now dawning. For nearly a century the sleep of China has been more or less disturbed, and at last she has opened her eyes and begun to bestir herself. Already she is calling aloud for our Western inventions and appliances. Her students are to be seen in our Universities and Medical Schools. Her Government is insisting upon having a voice in international affairs. She is raising a great army and

navy to support her claims. Evidently she is now wide awake.

This awakening of China is the most momentous fact of our age. It is so to the statesman, for such a colossal body cannot find a place for itself in the council chamber of the world without a serious readjustment of positions and disturbance of the equilibrium of power. It is still more momentous to the Church, for upon it rests the responsibility of determining whether these changes shall be a blessing or a curse. With her present materialistic fatalism and contempt for human life, China, frenzied by military and political ambition, might well become the most awful scourge humanity has known. On the other hand, a Christian China would bring within sight, as the conversion of no other country could, the conversion of the world, and could not fail to be one of the most effectual safeguards of universal peace and good-will.

The evangelisation of China is a matter of extreme urgency. In its present restlessness and thirst for Western knowledge the Church of Christ

has an unprecedented opportunity and one which may never come again. It behoves the thoughtful young people of the Church to acquaint themselves with the facts of the case. No part of the mission field will better repay study, or be of more enthralling interest, and we are glad to recommend this little book, written by one of the most gifted and successful of our missionaries, as a clear and fascinating and thoroughly reliable introduction to the subject.

CHARLES WENYON.

NOTE ON THE PRONUNCIATION OF CHINESE WORDS

THE spelling of Chinese words usual in this book (with the exception of some spellings introduced early into our language, as Canton for Kwantung, and Peking for Peking; and Teian—spelt thus for postal convenience—for Te-an, and place-names spelt in accordance with the Imperial Postage System) is that of Sir Thomas Wade. It has been adopted by Professor Herbert A. Giles in his Chinese-English Dictionary (1892 and 1910), and some pocket dictionaries, and is now recognised as the standard form of Mandarin romanisation. As Professor Giles says: "This orthography is anything but scientifically exact. In some respects it is cumbersome, in others inconsistent"—and, the reader will feel, often very wide of the mark.

Only half the initial consonants are pronounced as written—namely, when followed by an inverted comma, as *k'*, *p'*, *t'*, *ch'*, *tz'*; without that comma they are hardly more than *g*, *b*, *d*, *dj*, and *dz*. The province names of Kwangtung and Kwangsi are practically Gwandoong and Gwangshi, the *a* always like *a* in *father*; Hupeh is practically Hoober; the *p* is sounded at its full value in *hup'ch*, amber, but there the *p* is followed by an inverted comma. Wuchang, being now reckoned as an English word, is written without the comma, but is really Woot-sarng, and Changsha is properly Tsarng-sar. It

would hardly be guessed that the final syllable in many names *chow* is pronounced *dzō*, but such is the case. Hangehow, so often mistaken for Hankow, though 700 miles distant, is pronounced Harn-g-dzo; while Hankow is properly Harn-ko, the inventors of the *ow* final having in their mind the word *lo* and not the word *cow*. Lao Tzu is practically Lao Dsz, the second syllable being sounded without a vowel. Li Hung-chang is pronounced Lee Hoongh-dzarng. As matters are so complicated it is always allowable, out of China, to pronounce place-names as written, but the following table of sounds will be a guide to those who strive after correctness.

- a has the sound of *a* in *father*. Example: the T'ang Dynasty, pronounced *tarng*.
- o has the sound of *e* in *men*. Example: Tayeh.
- i by itself has the sound of *i* in *ravine*. Example: Iyang, pronounced Ee-yarng.
- i followed by *n* or by another vowel, is short, as *i* in *sin*. Example: Peking, properly pronounced Ber-ging, with a trace of a *p* in the *b*.
- ih is hardly pronounced at all. Example: Chang Chih-tung, pronounced Dzarng Ds-doong, with a trace of a *t* in the last syllable; Hwang Shih-kang, pronounced Hwarng-sh-garng, with a trace of a *k* in the *g*.
- o and ow (or u) stand respectively for the first two *o*'s in *Lock Lomond*, the first short, the second long. Example: Lo Yu-shan, pronounced Lo Yō-san; Yang-lo, short *o*; Anlu, the *u* sounded as a long *o*.
- u has often the sound of *oo* in *boot*. Example: Hupeh, pronounced Hoober; Hunan, pronounced Hoonan; Kuling, a summer resort, Goo-ling.

- ü has the sound of *u* in the French *élu*.
- ai has the sound of *i* in *ice*. Example : Shanghai.
- ao has the sound of *ow* in *cow*. Example : Tao (dow) and Taoism.
- ei has the sound of the Italian *ei*, or the English *ey* in *they*. Example : Wei-hai-wei (Way-high-way), the "inlet of the majestic sea."
- ui has the sound of *ui* in the German *pfui*, or *ooay* made into a diphthong. Example : Suichow (or Suichou—the final *u* or *w* being optional), pronounced Sooy-dzō in the Hupoh dialect.

RECAPITULATION.—Some names mentioned in the book :

Changsha — Tsarng-sar. Chenchow — Tsen-dzō.
 Chang Chih-tung — Dzarnng Dz-doong. Chang Yih-tzs
 — Dzarnng Ec-dzs. Fa Hsien — Far Shen. Han Ming
 Ti — Harn Ming Dee. Wu Ti — Woo Dee. Kiao-
 chow — Djao-dzō. Lao Tsu — Lao Dsz. Shih Hu —
 Sz Hoo. T'ang T'ai Tsung — Tarng Tio Dzoong.
 Wu T'ing-fang — Woo Ting-farng.

THE CALL OF CATHAY

CHAPTER I

THE CHINESE PEOPLE

A VERY early reference to China in Early English
English literature is that of Shakespeare : Ideas of China.

“ I would not believe such a Cataian, though the
priest o’ the town commended him for a true man.”

Merry Wives, II. i.

On which an old commentary says :
“ The Chinese, or sharpers, were called
Cataians.” A rather hasty generalisa-
tion as regards the character of a
quarter of the human race ! But such
“ ways that are dark,” and dress and
hair-fashions that were peculiar, have
been the chief items which the word
“ Chinese ” has called up, from Shake-
speare’s day until comparatively recent

years, among the populace of Western nations. Otherwise, except at tea-taking, that land has been so remote from our popular consciousness that Walpole has a story of the Duchess of Kingston, who, on being told that the end of the world was approaching, declared that she would certainly start for China without delay !

China's Early
Impressions of
Western
Nations.

On the other hand, the Chinese, from 1545 onwards, have regarded the remaining three-quarters of humanity as "ocean demons" (often roughly translated "foreign devils"), originally meaning "pirates," and not without cause, for in Sir Rutherford Allcock's Parliamentary Papers it is shown that from that date, for two centuries at least, China's acquaintance with the Far West was chiefly with European pirate marauders who ravaged her coasts. A fact this, so deeply engraved on the national consciousness, that missionaries and merchants of our own generation have often had to suffer from wild suspicions, which the introduction of opium has served to intensify. Truly the sins of one generation are

visited upon those which succeed ; and the black stain of opprobrium is hard to wash white again ! But as now our missionaries in China, by social intercourse, by Gospel-preaching, by the instruction of the young, by literature for adults, and by the beautiful art and ministry of healing for China's sick folk, are clearing up misapprehensions, bringing the best from the West to bear upon mind and body and heart, and the best from heaven itself to bear on the soul of a nation, it is only fitting that we of the West should seek to bring China into focus, in her past and present, and in her future outlook.

Missionaries
as Interpreters
of the West.

In the Chinese nation we have one whose unbroken records go back more than two millenniums B.C. ; whose national life has been as real and eventful as that of hoary Chaldea, Babylon, Assyria, or Egypt, Greece and Rome ; whose ancient literature is as copious as that of classical lands ; whose philosophers have pondered deeply the facts of human life and duty ; whose poets have been inspired to true poesy ; whose literary stylists have perhaps

A Nation with a
Great Past.

excelled those of all other ancient lands ; whose rulers and statesmen have grappled with vital problems of government ; whose warriors have fought with heroism ; whose populace, all through the ages, has been composed of living beings, with hopes and fears, and loves and hatreds, and daily anxieties, quite as real as our own, and from whose numbers there have at last arisen here and there, Christian souls and characters, of exceeding earnestness and beauty. China, the proud land of æsthetic traditions, the land of poesy and pathos, as well as of vast stretches of squalor—physical, mental, and moral : China is a land worth our fullest recognition, and worth the utmost energies of a Church of prayer-warriors, worth winning for the Highest ; and capable of becoming in time, by the grace of God, what some of its sons and daughters have already become—gloriously Christian.

China Worth
Winning --

—and There-
fore Worth
Studying.

Such a land, in its far antiquity, its vicissitudes of dynastic upheaval, its literary tastes and scholarship, its popular feeling and outlook, together



PAVILION AND LOTUS LAKE IN A CHINESE PALACE GARDEN.

with its recent arousal to modern conditions, is well worth our respect and careful consideration. And so we may well brace ourselves to study the past of this nation, for the broadening of our sympathies, and for our enlightenment as to the possibilities that lie before this important section of the race, a nation that lies remote indeed from our ken, but not surely from the compassions of the Redeemer. In the love that He Himself lends us, let us try to understand China, as we read about her from all sources, that so we may, by prayer and supplication, lead China to know her God ; lest from our lack of sympathetic knowledge, and of intelligent intercession, this nation of vast possibilities mistakes the outward trappings of modern civilisation for heart-culture ; adopting the vices of the West rather than its virtues ; putting anti-foreignness in the place of patriotism, and militarism in the place of pacific development ; and barren materialism in the place of vital godliness, when her gods and superstitions shall have faded away.

China's Danger.

An Ancient Utterance.

“Great is God ! In His majestic rulership regarding this lower world, surveying all regions, seeking the repose of the populace.”

It was no shallow thinker who penned these words in the twelfth century B.C., —penned them, perhaps by a graving tool on bamboo slips, to be collated by Confucius (551–479 B.C.), and quoted for centuries, until they became revived in the light of Gospel dawn. Here is an utterance from the ancient religion of China, as much earlier than Confucius as he was earlier than our own era. What was the earliest history of a nation from whence came this enlightened utterance ?

Chinese Ideas of Creation.

The standard Chinese history books begin with the Creation, or what is represented as the Incubation of the universe. For although the ancient Odes of China quote Heaven as the universal Parent, and God (*Shang Ti*, “Sovereign on High”) as the Disposer of human affairs, some early Parsee theories concerning the potencies of Light and Darkness¹ seem to have been

¹ Sharistan, an old Arabian writer, says of Zoroaster : “He affirmed Light and Darkness to be the

imported, to influence the philosophy of China, on the decadence of its earliest form of (patriarchal) religion. Two meteorological terms, *Yin* (obscurity) and *Yang* (brightness), became idealised as Male and Female potencies, —but happily never worshipped in China as in the fearfully vile religion of the Phœnicians and Canaanites. The first sentence in the standard history, then, is :

“Infinitude bore the Two Principles (*Yin* and *Yang*), and these produced and evolved the whole complexity of existences.”

Given the universe, what about its early inhabitants? On turning over a page describing a Golden Age when “things grew and flourished, when rulers were not emptily regal or statesmen emptily honourable,” we find our question answered, strangely enough, in full accord with modern anthropology. Truly some of the ancient Chinese were

Ideas of Primitive Man.

two contrary principles which were the origin of everything subsisting in the world, the forms of nature being produced from a combination of these principles” (Enfield’s *History of Philosophy*, 1737, p. 27).

philosophers, for almost every one of our modern discoveries was theirs *in embryo* !

“ At the very beginning men dwelt in caves of the wilderness, on terms of close familiarity with the brutes, feeling no revulsion. But as men grew in wisdom and artifice, then enmity began. The creatures grew claws and teeth, horns and poison (as snakes), until men could scarcely overcome them. At that time men had no notion of husbandry, but fed upon the fruits of herbs and trees ; they knew not the use of fire, but drank the blood of beasts, and ate their flesh, and used their skins to cover themselves.

“ At the beginning of human existence men recognised a mother, but not a father : they felt mutual likings, but knew not the proprieties of marriage. They slept and snored ; they awoke and yawned. Hungered, they sought food ; satisfied, they threw away what was left. They ate herbs and drank blood, and used skins for clothing.”

These words hardly read like those of a writer of the year 90 B.C., but that is the latest date we can assign to them, and they may possibly have belonged to a much earlier century. In one respect this account of primitive man is misleading, as it suggests that he had no morality whatever. Whereas all researches into the life of savage tribes proves that, however widely their notions

of marriage differ from ours, there are a number of rules rigorously observed. And the difference between their morality and ours arises from the fact that the tribe is the unit, in which there is much sharing in common ; and not the family, as with the Chinese, or the individual, as with us. This conception of units, tribal or family, of which the persons therein were just fractions, is an important one to bear in mind in studying most of the races to which missionaries go ; and without a conception of the family as an ultimate unit we shall fail to understand Chinese customs, such as the betrothal of young folk who have never met, and many other things, enacted from the family-standpoint by parents and elders.

The Moral Unit.

Returning to our history, various teachers, glorified as monarchs, appear on the scene, who teach in their turn the art of cookery, exchange and barter, the rearing of domestic cattle, the betrothal covenant, husbandry, silkworm-rearing, weaving, music, and medicine. We read also that earlier than 2852 B.C. (according to Chinese dates) the king,

Teachers of China's Mythic Age.

or chieftain, erected a pulpit for the propagation of religion; as also did that chieftain whose name has come down to us, glorified as the "Yellow Emperor." Somewhere after 2697 B.C. he

"erected a palatial hall, where he offered sacrificial worship to God, calling together the whole populace, and instructing them in religion and tribal regulations."

The Ancient
Religion.

What was that ancient religion of China? Apart from the two references quoted above, we are entirely indebted to the moralist Confucius for collecting and fixing the texts of the ancient Odes and Royal Injunctions (the Canon of History), in which other references are found. Except that a secondary worship was rendered to the spirits of hills and streams (following a still more ancient worship of the heavenly bodies, hardly extant then) it closely resembled what we gather to have been the religion of Melchisedek and Job. The Sovereign on High was known to be the God of goodness and righteousness. As to His goodness, in addition to the passage already cited,¹ we have the following:

The Sovereign
on High.

¹ See page 6.

The Chinese People

11

"How vast is God ! the Ruler of the populace below."

"There is the majestic God ; does He hate any one ? How beautiful are the wheat and barley ! What shining produce we shall receive !"

"Have no doubts or anxieties, for God is with you."

And as to His righteousness, we read :

"The majestic God has conferred upon the people a moral sense, to comply with which would give them a right and constant spirit."

"The favour of God is not settled unconditionally ; upon the good He sends down manifold blessings ; upon the evil-doer manifest calamities."

Of a good chieftain it was said :

"Prince Wên, with the carefulness of a fluttering bird, served God intelligently, and secured abundant blessings."

And to a bad ruler the message came :

"It is not God who has caused this evil time, but it is you who have strayed from the old paths."

In this early religion, the chieftains or patriarchs were priests—representing God to man (in their exhortations) and man to God (in their sacrificial prayers). As Confucius tells us, the chieftain T'ang (afterwards king from 1766 to

Patriarchal
Priests.

1754 B.C.) prayed to God on behalf of his people, saying :

“ I, the little child Li [using his baby-name] presume to offer a dark-coloured ox in sacrifice, and dare to announce to Thee, O most majestic and imperial God, that if I myself have committed sins, they are not to be attributed to the people of the land ; and if the people have committed sins, *they must rest on my person.*”

What wonder that, as Chinese scholars read of the God of Abraham, they regard his religion as identical with their own in the good old days ! The pity of it is that, while the descendants of Abraham developed a sacred intimacy with God, the Chinese merged His name into that of Heaven (before the days of Confucius), then coupled it with Earth, depersonalising it in their thoughts and conceptions, until the advent of Protestant missionaries, who have most of them used the old term *Shang Ti* for God (rather than the Roman Catholic T'ien Chü, “ Heaven-lord ”), and so have brought the Old Testament revelation of God near to the Chinese mind, as a path to the further revelation of God in the New Testament.

Coupled with this ancient worship of God, there was homage paid to deceased ancestors. Confucius says :

“ By their great sacrificial ceremonies the ancients served God ; by their ceremonies in the ancestral-tablet hall they paid homage to their forefathers.”

I have used the word “ homage ” rather than the more familiar word “ worship,” for anciently there seems to have been no *prayer* to ancestors offered on those occasions (“ The object of these ceremonies is not to pray.”—*Book of Rites*); and thus it was just “ worship ” in the old English sense of the term—“ worship ” such as was offered to Daniel (ii. 46), and other men in the Old Testament—rather than in our modern religious sense of the term. Modern Chinese in distress may cry to their ancestors for help ; but originally the object of the ceremonies was to bring the spirits near, to realise them as still part of the family, to honour them, and to secure the blessing of God upon filial sons.

The ancient worship of *Shang Ti* is still perpetuated by the emperor of

Homage to
Ancestors.

Modern Wor-
ship of Shang
Ti.

China at the spring and autumn equinoxes, in his capacity of priest (literally after the order of Melchisedek); hence his title Son of Heaven, and the term Celestial¹ standing for Imperial.

Modern Ancestor
"Worship."

Homage to ancestors is also perpetuated to the present day, by each family. It has remained the chief item in the religion of the masses (for where idols have been worshipped it has been as an *extra*, and not considered meritorious, as they are worshipped for *gain*), and naturally presents a difficulty to the missionary. Were he sure that it is merely respectful homage, and not worship in our modern sense of the word, he might allow its continuance, even as the Roman Catholic missionaries do; should he feel that it is "robbing God," he will wish that ancestral tablets be given up by would-be Church members; but this is against Chinese law, though it has been done.

¹ As in the names *T'ien-tsin*, "Celestial Ferry"; *T'ien ping*, "Celestial troops." But the Chinese populace should never be called "Celestials": this is one of our blunders which amuses them exceedingly.

The Church is thus planning for a *via media* which will conserve all the admirable features of respect for the dead, without any lowering of the paramount position due to the One Ancestor, God.

* * * * *

The Chinese tribe whose beginnings we have to study appear as settlers around the sharp bend of the Yellow River (Huang Ho), in what is modern Shensi, south Shansi, and west Honan, somewhere about 2400 B.C. There are indications in the make-up of certain Chinese literary signs that the original Chinese tribe came from the west; the whole of Chinese astronomy is similar to that of ancient Chaldea, and the early inhabitants of that region, prior to 3800 B.C., were a Mongoloid race. Professor de Lacouperie boldly holds the theory that the Chinese were originally allied to the most ancient Chaldeans. But we need further evidence than the similarity of certain names¹ before we can accept that theory as proven fact.

The Chinese
Enter China.

Whence Came
They?

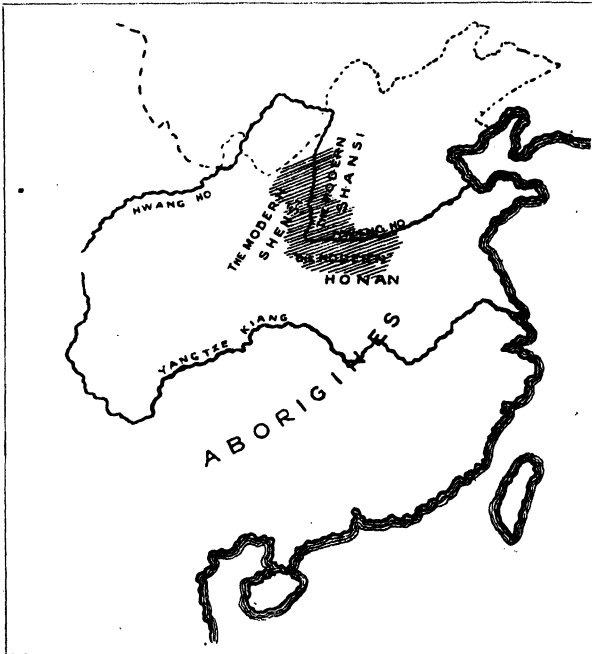
¹ There are certain elements in common between the Chinese language and that of earliest Chaldea

On the other hand, there is no evidence that the ancient chieftain whom the Chinese call the Yellow Emperor (Huang Ti) actually resided in China. The Taoists all maintain that his palace was among the Kuen-lun mountains (north of Tibet), over a thousand miles to the west of the bend of the Yellow River, and some of the names of his "ministers" seem to be transliterations from another language. From this we gather that, as far back as we can trace, the Chinese race, quoted as originally "a hundred families" (whence the hundred surnames of modern China), probably came from the centre of Asia, with perchance a more ancient home in the west of Asia, which we believe to have been the cradle of the race.

The settlement of the original Chinese tribe in the Yellow River region was (such as the "worship radical" prefixed to signs connected with religion), but the Chaldean language progressed toward an alphabet (from which the Hebrew alphabet afterwards evolved), while the Chinese has stopped short, alphabetless, with its worn-down picture strokes, classified under 214 radicals, as water, wood, hand, heart; for fluids, rivers, lakes, seas; things wooden; actions of the hand; or feelings of the heart.

followed by expansion similar to that of the Aryan tribe that settled in the Panjab in India. Absorption of neighbouring territory by conquest and inter-

Expansion of
Chinese
Dominion.



MAP TO SHOW THE EARLIEST SETTLEMENTS OF THE CHINESE WHEN THEY ENTERED CHINA.

marriage took place, various regions and tribes of "barbarians" became tributary or subject to the tribe of higher civilisation; but, in China, without

**Non-Chinese
Invasions.**

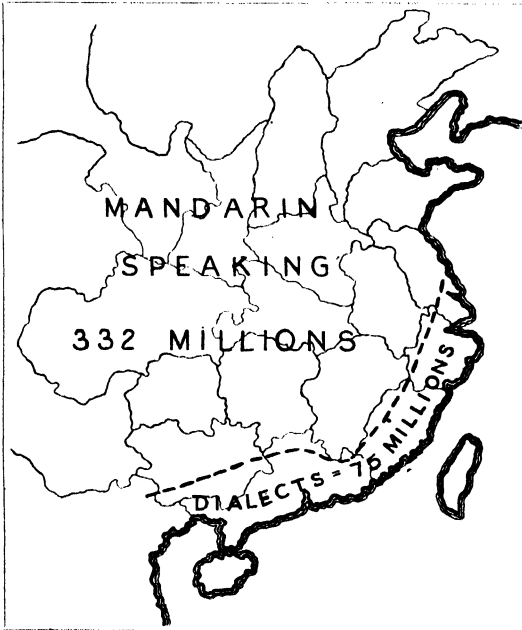
the institution of caste. Also, through the centuries, there were repeated inroads of non-Chinese tribes, Turkic and Tartar, so that those retaining the earlier languages of China were pushed southward; even as the British Celts were northward and westward, to the Highlands of Scotland, to Wales and Cornwall. Thus we have the Cantonese and other dialects of old Chinese extant in the south and south-east of China; while the language of the central 332,000,000 has been Tartarised¹ into what we call the "mandarin," or official, dialect.

**The Effect on
Language.****The Effect on
Character.**

Though one dialect is now spoken in all but five of the modern provinces (Kiangsu southwards to Kwangsi), there are more or less marked differences in the disposition of the Chinese of these common-dialect provinces. Shantung men are impulsive and ardent; Shansi

¹ Not that Tartar words have been introduced, but certain harshnesses of sound have been cast off, the Cantonese *Fat-shan* becoming *Fu-san*, the Cantonese *Oopack* becoming *Hoo-ber* (*Hupei*), etc., like a coin wearing smooth by rough usage: all mid-China sounds being easier for the vocal organs than those of the more ancient Cantonese.

men are cold-blooded and persevering; Hupeh men, with fine capacities for trade, are voted "bean-curd" by men of Hunan, who call themselves "men



MAP TO SHOW THE DIALECTS OF CHINA.

of iron." And there is a considerable amount of provincial exclusiveness yet to be overcome before China can become one homogeneous nation.

When the ancient conquest or absorp- History.

tion of the regions surrounding "the Middle Realm" (as the Chinese called their early centre of government; their own name for all China now) had made them masters of the northern portion of China, then stated dynasties began. The following table may serve to fix in the mind the main outline of Chinese history (Central China sounds being given in brackets):

THE CHINESE DYNASTIES

Hsia (shar)	..	..	2205-1766 B.C.
Shang (sarng)	..	..	.. 1766-1122
Chow (dzō)	..	..	.. 1122-255 ¹
Ch'in	..	..	.. 255-206
Han	..	..	206 B.C.-A.D. 220
"The Three Realms"	..	..	A.D. 221-264
Chin (jin)	..	..	.. 265-419
The Southern Sung and Ts'i, and Northern Wei	..	..	.. 420-589
Sui (sway)	..	..	.. 589-618
T'ang (tarn)	..	..	.. 618-907
"The Five Dynasties"	..	..	.. 907-960
Sung (soong)	..	..	.. 960-1280
Yuan or Mongol	..	..	.. 1280-1368
Ming	..	..	.. 1368-1644
Ta Ch'ing or Manchu	..	..	.. 1644-

¹ For the last four hundred years of this period the empire consisted of a varying number of contending States under Chow Dukes or rulers.

It should be remembered that these dynasties were not all as clean cut as, say, those of England. There was considerable overlapping at certain periods, and sometimes smaller dynasties, not included in the above table, ruled over a part of the empire.

Each dynasty began with a vigorous and, generally, warlike ruler, who founded it upon the ruins of the previous dynasty. The original strain of vigour in each case lasted perhaps through three or four generations, after which we generally find a succession of monarchs on a down-grade, each weaker than his predecessor. The history abounds in romantic incidents. A Buddhist girl-nun grasped the imperial power (after becoming concubine of an emperor) from 684 to 709. A beggar-lad, afterwards a Buddhist novice, then a general, founded the Ming Dynasty and reigned from 1368 to 1398. And the events connected with the rise and fall of every dynasty form exceedingly interesting reading in the original (from which J. Macgowan's *Imperial History of China* in English is largely translated). The

most interesting period of all was the Chow Dynasty (1122–255 B.C.), when China, being divided up into some fourteen dukedoms that became rival kingdoms, presented an ancient edition of European conditions, with its rivalries and diplomacies, its wars and treaties, understandings and peace-congresses.

It was under the clash of these rival interests, and local vicissitudes, and widespread depravity, that China produced her sages and philosophers: Confucius (born B.C. 551, died B.C. 479) and Mencius (born B.C. 371, died B.C. 288) with their appeal to the conscience, for the strengthening of human relations, especially those between son and father (extending the filial relationship from populace to ruler), and those of the family generally. Confucius never professed to revive a religion, except the priestly sacrifices to God on the part of the emperor; he regarded religious problems as beyond him, and concentrated his efforts upon the claims of known duty—based on the relations of life—in the sight of all-seeing Heaven. His teaching was purely ethical. A

Confucius.

text-book in English (prepared by Chinese for modern Chinese schools), says : " Confucianism was never a religion, but a system of ethics." And in the strict sense of the word, a Confucian may be a Christian, observing his main teaching ; while a Christian will be sadly lacking in moral backbone if he does not follow those duties that are based on his earthly relations, as son, brother, husband, father, friend, neighbour, citizen. The essence of Confucianism is compatible with Christian ethics on the earth-plane ; only some of the details clash. Confucius was the embodied conscience of his time, and his system has a permanent value not confined to China, when energised into reality by the power divine—for which he did not teach men to pray.

His senior contemporary Lao Tzŭ, Lao Tzŭ. (born B.C. 604), was by no means so practical. He was a dreamer who might have had in his mind the couplet of Bishop Heber :

" Every prospect pleases,
And only man is vile."

He asked himself why trees and flowers grew naturally into strength and beauty, while human nature grew so far away from its ideal. He saw that trees and flowers were quiescent toward the great Nature-force which he called *Tao*, and arrived at the conclusion that were humanity to gain the quiescence of the vegetable world, it would grow normally beautiful without effort. Yes, we may say, if after penitent trust in a Saviour humanity subjected itself to the full operation of the Holy Spirit, that would bring Lao Tzŭ into line with the best of the Christian mystics of the Middle Ages, or with the Society of Friends of later days. But for sinful humanity neither to know its sin nor its God, nor strenuous supplication for pardon and power; to vegetate in spirit, and to expect to grow into an ideal human vegetable—there are certain adverse forces within and around men that reduce this philosophy to an empty dream. Lao Tzŭ founded no cult; but his word *Tao* was adopted by other mystics, seekers after “the pill of immortality,” of “un-ageing life,” and

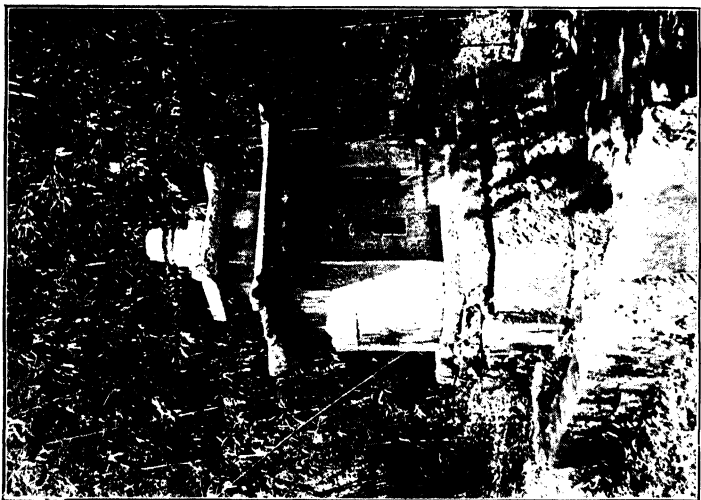
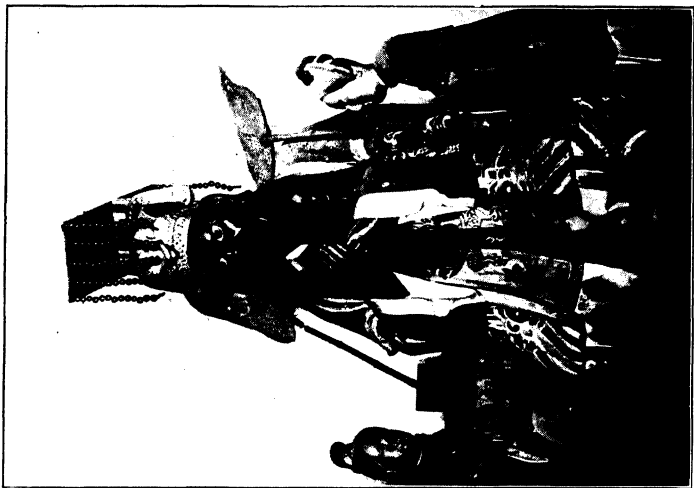


Photo by [W. A. Cornaby]

A SUPERIOR SHRINE TO "DADDY AND GRANNY,"
GUARDIANS OF THE SOIL.

n. 251



ONE OF THE JUDGES IN A TAOIST PURGATORY
TEMPLE.

magic and mystery generally, from the Ch'in Dynasty onwards. Then, when Buddhism (introduced in A.D. 61 and at various subsequent times, by the arrival of monks from North India) departed so far from its original programme of being a religion for celibates as to promise sons to married women who would pray to the Son-bestowing Goddess for them (in the T'ang Dynasty), these Taoists, or doctors of Nature-force, deified a Ch'in Dynasty magician as God of Riches, to bestow wealth upon those who prayed to him for it. They made other deities out of certain ancient worthies of China; and temples to the "Dragon-king," "Horse-king," and shrines to "Daddy and Granny," the guardians of the soil, became regarded as Taoist.

The first Buddhist image (a Buddha of gold) was brought to China in the reign of *Han Wu Ti* (B.C. 140–187), being captured in war in the region of Turkestan; and the son of its slain owner was brought with it, gained favour, and became the Imperial equerry. The image was set up in the palace, and the

The Introduction of Buddhism.

exiles from the West worshipped it. This caused a very strong protest from statesmen who were jealous of the emperor's new favourite—a very interesting protest to the student of religions :

“ These men use no oxen or sheep in sacrifice, but merely light incense, and call *that* ‘ worship ’ ! ”

Which seems to prove incidentally that all worship of any divinity, up to the first century B.C. in China, had been attended with the taking of animal life.

Most Chinese preachers tell a tale as to *Han* Ming Ti (A.D. 58–75) dreaming that he saw a golden image of Buddha enter the palace. This is debated in the authorised history ; and we may gather that he either had that golden image preserved in the palace, or had heard of it. The orthodox account of his embassy is contained in the sentence :

“ Hearing that there was a Spirit in the West called Fu,¹ he sent an embassy to India to ask for the doctrine, and to obtain the books.”

This embassy, we find from other

¹ Fu was meant to represent the Sanskrit syllable Budh, and, being identical in sound with the word for *happiness*, was regarded as a fortunate name.

sources, consisted of eighteen persons, who started in A.D. 61 and returned in 67, with certain writings and several Indian monks who by and by expounded them in the palace.¹

The next patron of Buddhism was a Hunnish bandit of Shensi, who, having assisted a Hunnish prince to kill his elder brother and to seize his father's authority, defeating the Chinese troops, capturing the Chinese emperor, making him a menial attendant at banquets, and then poisoning him, was inspired toward ambitious designs on his own account by the prophecies of an Indian monk Buddhochinga; and on the death of his prince became ruler of quite half of China. After a reign of

¹ The contemporary historian reports on this literature as follows: "These books magnify the virtue of vacancy of mind, uphold a compassion that abstains from taking animal life, assume that man's spiritual essence is undestroyed by death and appears in another incarnation, in which the good and bad deeds of this life are subject to recompense; and that by the renovation of the spiritual essence the state of Buddhahood may be attained. Such words are surely big enough to catch the ignorant. But at Court only the younger brother of the emperor became enamoured of this teaching."

three years he died, and his son was assassinated the following year by his general Shih Hu ("Stone Tiger"), who established himself ruler of North China, issuing an edict saying :

" We ourselves being of foreign origin, may well comply with our own customs in all that concerns religion. And we hereby authorise all the populace, be they Western or Chinese, to follow Buddha as they may choose."

This was the first step towards Buddhism becoming a popular religion in China, and in the year 336 a further edict was issued by this ruler withdrawing all prohibition of Chinese subjects becoming monks and nuns ; for up to that date all Buddhist monks had been foreigners.

A few years later an indigent lad applied at a temple for residence as a novice ; but as he grew up, finding that his seniors knew little about Buddhism, he formed the bold resolve to travel to India to learn the truth at headquarters. His surname was Kung (of the clan of Kung-fu-tzŭ or Confucius), but the clerical name he adopted was Fa Hsien (" Law Revealed "). He set out in the

year 399 and returned in 414, writing a famous book known in English as *The Record of the Buddhist Kingdoms* (Clarendon Press, 1866) ; which Record has been of much use to Indian historians, as well as to students of Buddhism generally.

The domains of Shih Hu were divided at his death, but the ruler of the western half of them became an ardent patron of Buddhism, making an Indian monk his prime minister and preacher to his statesmen, until nine out of every ten families in his dominions (the modern Kansu) professed Buddhism. The monasteries, however, became the haunt of low characters, were distilleries and worse, and in the year 446 not one of them was left standing.

In the sixth century Buddhism had two strangely contrasted royal patrons : one in the south, *Liang Wu Ti* (502-549), the other in the north, Queen Hu of Wei. The former was a languid man, who disliked the cares of government, and, after inviting three thousand Indian monks to his dominions, himself wrote a Buddhist ritual in ten books

(527), assumed the garb of a monk, restricted himself to one vegetarian meal a day, and retired into a monastery. His statesmen fetched him out twice, but on his third return he was allowed to die there of neglect and starvation.

Queen Hu of Wei (quoted by some English writers as a Buddhist saint) in the year 518 killed the senior Queen Dowager Kao, in a treacherous and shocking manner, and immediately sent to the west "begging for Buddhist monks and books." Doubtless she felt the need of some sedative teaching to "minister to a mind diseased."

In the next century a scholar named Ch'en I (better known as the monk Hsüan Tsang), finding many discrepancies in Buddhist books, went himself to India, returning in 645 with six hundred and fifty volumes; was received with honour by *T'ang* T'ai Tsung (who became also the patron of Nestorian missionaries¹), and proceeded to translate what he had acquired.

This marks the last importation of the original Buddhism into China.

Influence of
Nestorianism
on Chinese
Buddhism.

¹ See Chap. II.

Henceforth it was to come from Tibet (where a daughter of T'ai Tsung was Queen Consort), and was much modified by Nestorian influence, both in Tibet and after its reaching China (for the Nestorians were in favour in China for two hundred years after this).

Korea and Japan never had the Buddhism which was propagated in Ceylon, Burma, and Siam; and China soon dropped what she had received. The Buddhist monks were wise enough to see that the warmer elements of Nestorianism were more popular in the Far East than their own tepid doctrines of prohibition and self-extinction. But, dropping the spiritual elements (except in Japan, where justification by faith in Buddha is held by one sect), they materialised various Nestorian elements, to suit the popular demand. From pictures or images of the Virgin and Child, they adopted a new goddess, a virgin with a child in her arms, the Son-bestower, under the name of Kuan-yin ("Scrutineer of [the] sounds [longing sighs of earth]"). It is, then, this modified religion that became popular-

ised in China, Korea, and Japan, with various Nestorian elements adhering to it. Seeing which, and not knowing their late origin, unsuspecting travellers to the Far East have come back with the amazing statement that Christianity seems to have borrowed much from Buddhism !

Modern
Religious
Condition.

At first there was opposition from Confucianism, and rivalry from Taoism, but all three cults have long since settled down together in heterogeneous mixture ; Confucianists sending their brides to Kuan-yin temples to pray for sons, so as to perpetuate ancestral homage, and employing both Buddhist and Taoist monks to chant masses together to escort deceased parents to their respective heavens. Otherwise Buddhism and Taoism have ceased to be forces to reckon with in China ; even as H. E. Chang Chih-tung wrote in a book for Chinese *literati* in 1898 : “ Both cults are on their last legs, and cannot survive much longer, while the Western religion (Christianity) is flourishing daily.”

The Chinese are not, as a whole, a

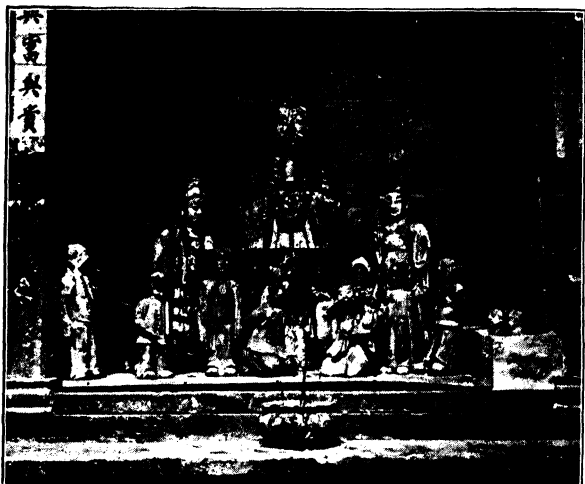
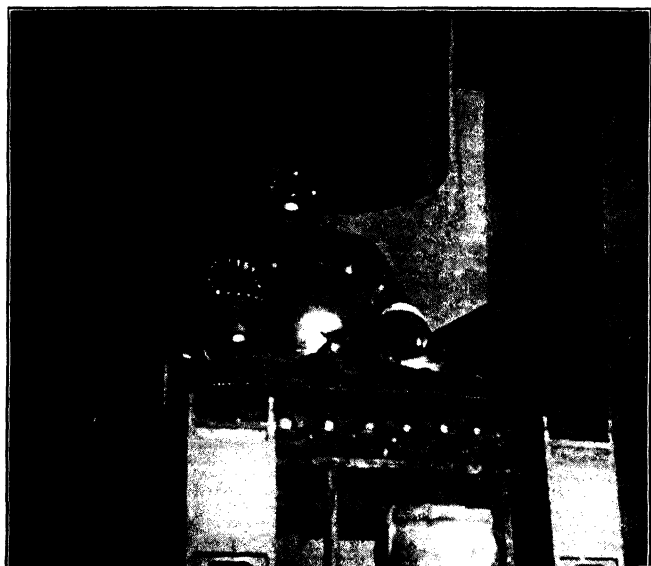


Photo by]

YAMA'S HALL OF JUDGMENT.

[R. Hutchinson.



religious nation, though a deep religious strain may be found among some sections of the people, known as "Vegetarians" and the like. A considerable proportion of the houses of Central China are devoid of idols or even ancestral tablets (which may be partly due to the great blow which the anti-idolatry Taiping rebels inflicted on those regions from 1852 to 1855). Many are content with the annual offerings at the ancestral graves, at the time of our Easter; the lighting of three sticks of incense morning and evening—to any divinity who cares to receive them; an occasional bow before the "Daddy and Granny" shrines, if in country parts; and an occasional visit to temples—by women to pray for sons, by men to pray for riches, or by either to pray for the health of a relative. Religion seems to occupy but a fraction of their thoughts, and missionaries have sometimes almost wished they were better idolaters (more in earnest about what gods they know), that they might, as a whole, make better Christians. They are mostly occupied with the struggle

The Chinese
not a Religious
Race.

for existence, if poor ; with farming or business, if middle-class ; with strife for the gains of office, if scholarly.

* * * * *

Governing
Officials.

Starting, as we have seen, with a patriarchal government in remote antiquity, China has retained that government in theory. The emperor and magistrates are called alike “ Father-mother of the populace ”—their “ pink babies,” or little ones. Literary mandarins¹ are rulers over provinces, districts, or counties, over one or many cities, as in the Parable of the Pounds ; the particular “ talents” which have won them these posts being talents metaphorical—literary scholarship and style, and talents actual—silver presents to the amount of perhaps £1,000. And the posts thus obtained are practically unsalaried ones (the working expenses covering far more than the meagre allowance). They have thus to live—“ somehow ” ; to recoup themselves for the expenses of being recommended to office, and, if possible, to secure an

¹ From the Portuguese *mandar*, to command ; compare our word *mandate*.



A COUNTY MAGISTRATE

amount upon which to retire. This is partly arranged by the people paying three times the stated amount of the taxes, two-thirds of which gross amount goes to the county magistrate, who hands the sum quoted to the district mandarin, who makes his deductions, and so on. But as tax "squeezes" are not adequate to support the officials, money is made in other ways, all of them reprehensible from our Western standpoint, but almost necessitated by a bad old system, a system whose abuses were known and recorded as far back as the seventh century B.C. in the words :

"The depravity of the officials is the ruin of the realm, and the officials being lost to virtue is from their fondness for bribes."

This is the chief matter of internal administration which China will have to take in hand, if she is to prosper among the nations of the earth.

Among China's other drawbacks are the utterly materialistic outlook which mistakes militarism for prosperity (and for this we of the West can hardly

Materialistic
Outlook.

blame them), and exclusiveness for patriotism; or in social and religious matters holds a merely business-like view of the case: the worship of idols being entirely for either riches, sons, or long life. And were Chinese asked to explain the term "Light of Asia" I am sure they would reply: "Paraffin oil."

Commercial
Character.

On the other hand, the much-quoted "cunning" among the Chinese populace does not strike the long resident as by any means a universal trait. They are a nation of artists, in words and ways, which may take the form of skilful diplomacy, or, in legal matters, of shameless lying. But most of the shopkeepers have only one price for their goods; and the Chinese merchant's word has been as good as his bond, until, perhaps, recent years, when the old virtue of commercial probity seems somewhat declining.

Courtesy.

Even the poorer classes are courteous one to another. Most Chinese have learnt the difficult art of reproofing a man for misconduct in such a way as not to offend him. And

among the gentry courtesy is a fine art indeed.

From infancy a child is trained to respect his parents; and later on to show respect for rulers, as being the parents of the people. Old age is revered, and there is much respect for authority, unless an official is wantonly oppressive. Under good government, such as that of Hong Kong and Singapore, the Chinese people are very easy to manage. With a due amount of freedom and sustenance, they are a contented race.

They are also remarkably cheerful and social. No Chinaman's house is regarded as his "castle"; its main room is regarded as belonging to any guest of his own status who may happen to come, even though he be a stranger. They make staunch friends with those Westerns who win their confidence, and become affectionate enough to be easily lovable.

In industry the Chinese excel all other Asiatic races. Most of them have been trained to this from necessity, for as certain parts of the land are over-

crowded (though the whole empire, under good management, should support four times its present population) the struggle for existence is keen. The diligence in study among young Chinese students is remarkable, for many at the age of twenty, added to a good Chinese education, have now a fair Western education as well. Their recreative reading is solid, the great motive being, "How can I make my country strong?" In business life, even in manufactures, they are learning to compete with the foreigner on his own lines. Truly a "coming race," and one to be reckoned with, whether we will or no!

Adaptiveness.

They are remarkably adaptive to new things when they understand their value. They have been fixed in their habits simply because they knew not in what direction to change them; or because their rulers saw that new ways were mixed up with "foreign authority." But now that this fear has been dispelled as regards Protestant missionary work, the Christian religion, as such, is everywhere quoted as a good thing, and sometimes as the one hope of the nation.

ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To discover in the facts of China's religious and moral history her preparation for the reception of Christianity.

1. What facts in this chapter make you feel that China is worth winning for Christ?

2. In the light of the past, are we justified in speaking of China as a "changeless land"? Give reasons for answer.

3. Give, in broad outline, the religious history of China.

4. What are the characteristic features of Confucianism, Taoism, and Chinese Buddhism?

5. Are there any points you admire in Chinese character?

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CHAPTER II

THE STORY OF EARLY MISSIONARY WORK

Ancient China
and Western
Asia.

IN the table of dynasties, given in the previous chapter, there will be noted the word Ch'in (255-207 B.C.), which is really the word used in Isaiah xlix. 12, "These from the land of Sinim," adapted. For the large State of Ch'in (which swallowed up the whole land 255 B.C.) was in the extreme west of the realm, and thus nearest to West Asia. And as the Greeks gave us the word Palestine from that part of Judæa nearest to them (Philistia), so the syllable Ch'in became used in the west for the whole "Middle Realm." The Hebrews called it *Sinim*, the Greeks *Sina* or *Thina* (the first notice being by Eratosthenes, who was born 276 B.C.). The French still retain the soft initial, but we hardened it back again into

Story of Early Missionary Work 41

*China.*¹ And we are now to trace the earliest beginnings of God's calling forth a people for His own possession from the remote east, as the term doubtless signified in Isaiah's time.

NESTORIAN MISSIONS

Nestorius was the Patriarch of Constantinople in A.D. 428; but coming under the influence of the Antiochene school, he drew so wide a distinction between the divine and human sides of our Lord's nature as to imply a two-fold personality; he held that the Virgin Mary was the mother merely of His human nature, which was a challenge to the increasing reverence paid to the Virgin. Cyril of Alexandria took up the matter; a bitter controversy ensued; a General Council was summoned at Ephesus in 431, and, though some terms of accommodation were drawn up between the two parties,

¹ Cathay, Kathay, or properly *Kitai*, was the name of a tribe of Tartars in possession of the northern part of China, westward to Kashgar, from the year 917 to 1126.

Nestorius was banished in 435 to Arabia. His followers, being driven out of Edessa, made Nisibis their centre, and carried on a successful missionary enterprise throughout Persia, spreading, under the rule of the caliphs, in Arabia and Syria.

The "Nestorian
Tablet."

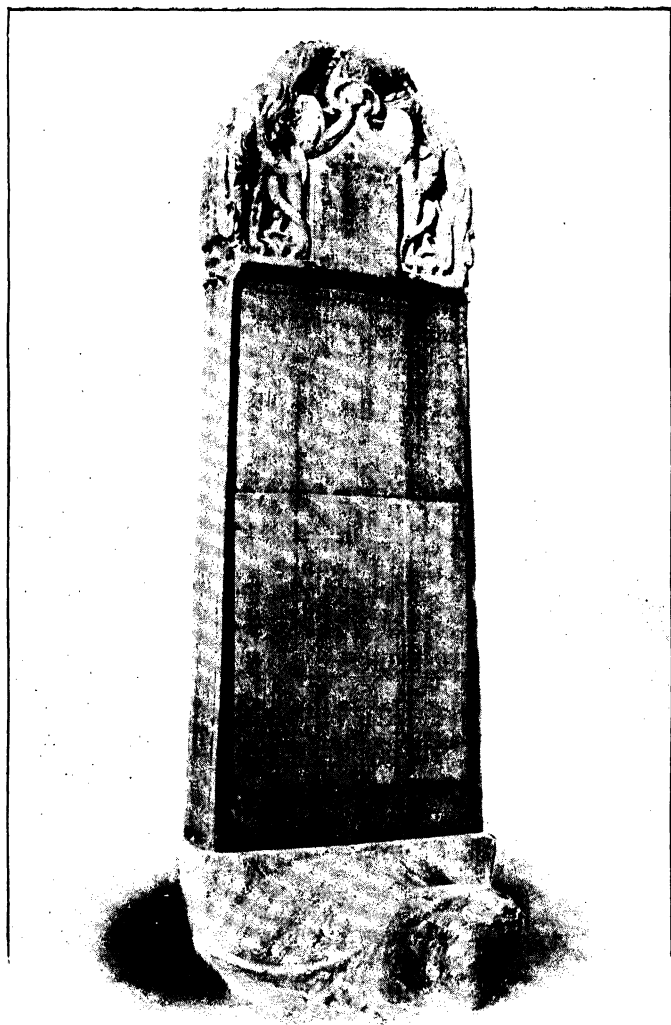
The story of their entrance into China is related on the famous Nestorian Tablet, dated 781 and dug up in 1625, on the site of the early capital of China, Ch'ang-an (Perpetual Peace), now called Sian (Western Peace).

(1) Concerning
Doctrine.

As to their teaching in China, the tablet reads :

"It is acknowledged that there is One unchangeable, true and still, *the first* and unoriginated, incomprehensible in His intelligence and simplicity ; *the last* and mysteriously existing ; who with His hands, operating in abysmal mystery, proceeded to create, and by His Spirit to give existence to all the sacred ones, Himself the great Adorable,—is not this the Eloah with His marvellous Being, Three-in-One, the unoriginated True Lord ? "

Then follows a statement as to the creation of things and of man—who had the special gift of moral harmony, and dominion over them all. He pos-



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sessed a perfect nature, an unstained mind free from all inordinate desires, until led astray by the devices of Satan. A breach, wide and great, was made in man's judgment of what was right, till there arose three hundred and sixty-five forms of error. The darkness became denser, and men lost their way, and after long going astray they ceased any further search for the Truth.

Then it was that the Triune divided His Godhead, and the Messiah was born of a virgin in Ta Ch'in.¹ Angels proclaimed the glad tidings. A bright star announced the felicitous event. Persians saw its splendour, and came with tribute. He fulfilled the old Law, as it had been delivered by the twenty-four sacred ones. He appointed His new doctrines, operating without

¹ Strangely enough, the Chinese, knowing no place-names west of the State of Ch'in with any definiteness, used the term *Ta Ch'in* (Great Ch'in) for Persia, and even for the Roman Empire. And when Nestorian missionaries appeared at the Court of T'ang T'ai Tsung, in the year A.D. 635, they gave the name *Ta Ch'in* to Syria, whence they had come.

words,¹ by the cleansing influence of the Triune. He formed in man the capacity for good-doing by the correct faith. He threw open the gate of the three constant virtues,² thereby bringing life to light and abolishing death. His bright sun hung on high to break up the abodes of darkness; His ship of mercy³ was launched to convey men to the palace of light. His mighty work being thus completed He ascended at midday to His true place, leaving behind Him the twenty-seven standard books (of the New Testament), which set forth the great transformation (conversion) for the deliverance of the soul. They institute the Washing by water and the Spirit, cleansing away all vain delusions, and purifying men, till they regain the whiteness of pure simplicity.

This seems copious, but there are

¹ This quiescent potency was an ideal of Lao Tzŭ.

² The duties between subject and sovereign, son and father, wife and husband; which Buddhism had all along been criticised as having destroyed by its mendicant celibacy.

³ A Buddhist phrase; the world being called a "sea of suffering."

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two great omissions : one is *the Gospel itself*!—the Gospel of the Cross ; the other *the practice of prayer*—through which the power of the Gospel operates. On the other hand, there was great missionary earnestness (perchance under stress of persecution in the west), but this could not avail for the renovation of China, or even of the converts obtained, in the absence of the other two. We have and hold the Gospel of the Cross ; let us arouse ourselves to the paramount importance of prayer in its daily reception and its propagation. For the Christian life must ever be *the prayer-life* of devotion to the crucified Redeemer.

Then, on the Tablet, there follows a section relating that the

(2) Concerning
the Nestorian
Entrance into
China.

“most virtuous Olopun, from Ta Ch'in, was among the enlightened and holy men who came to the Court of T'ai Tsung, bringing with them the true Scriptures and images,”

and mentioning that these Scriptures were translated into Chinese. These translations have not come down to us. But biographies of Buddha, written *after* that date, have, substituted for the original story, wholesale importa-

tions from the Gospel story of Christ, showing that the New Testament story (minus the crucifixion) was known in Tibet and China about that time.

The emperor sent a high minister to greet Olopun and bring him to the palace, admitted him to audience, conversed through an interpreter concerning his doctrines, until he was convinced of their rightness and truth ; and soon after put forth a special edict, concluding with the words : " Let the system have free course ' everywhere under heaven.' " ¹

A monastery was built in the capital for the accommodation of twenty-one monks. The next emperor (Kao Tsung, 650-683) caused other monasteries to be built " in every prefecture of the empire, so that the ' lustrous religion ' spread through all provinces."

(3) Concerning
the Spread of
Nestorianism in
China.

Then came a period of Buddhist opposition, during the reign of the unscrupulous " Buddhist " Empress Wu (654-719), " but their machinations were defeated by the greatly virtuous Chi-lieh

¹ The Roman *orbis terrarum*, or in English, *terrestrial realm*, a common classical term for China.

Story of Early Missionary Work 47

and others," apparently a fresh arrival of "able and noble men from the west." On the accession of *T'ang* Ming Wang (to give his popular title), in 713, four brothers of the emperor were sent to go in person to "the blessed buildings, and rebuild their altars"; and on one occasion seventeen Nestorian monks were invited to conduct a religious service in the palace. In a later reign an eminent Buddhist from the west "threw all his wealth and influence into the promotion of the cause of the 'lustrous religion,' manifesting special and extraordinary benevolence." Thus the tablet ends "in heart and hope," with no misgivings as to the future. Nestorianism had enjoyed great favour for a hundred and fifty years, and continued for sixty years more, when Taoist influence gained the ascendancy at Court; and in 841 an edict was obtained for the wholesale destruction of both Nestorian and Buddhist monasteries, which had probably become haunts of corruption. Nestorianism in China never recovered from that blow, especially as its western home was now

The Decline of
Nestorianism.

in the hands of militant Muhammadans. A tragic ending, both in West and East Asia, to what had seemed a promising enterprise—if indeed any missionary enterprise can succeed without the Gospel of the Cross, and persistence in prayer !

But Nestorianism was not all at once completely wiped out, for Marco Polo, in the thirteenth century, mentions Nestorian churches in China¹ in quite a number of cities.

ROMAN CATHOLIC MISSIONS

The conquests of Gengis Khan (died 1228) and his successors, and the encroachments of the Tartars upon the eastern frontiers of Europe, induced

¹ One of his notes reads : “ There are in this city (Chinkiang) two churches of Nestorian Christians which were established in the year of our Lord 1278. In the year just named the Great Khan sent a Baron of his, whose name was Mar Sarghis, a Nestorian Christian, to be governor of this city for three years. During the three years that he abode there he caused the two Christian churches to be built. But before his time there was no church, neither were there any Christians.”

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Pope Gregory IX. to send embassies to the Tartar camps. The first only penetrated a little way beyond the frontiers of Persia ; but the second, under John de Plano Carpini, of the order of Preaching Friars, reached the Court of the Khan (at Karakorum), where they found ambassadors from Persia, India (the Muhammadan court of Delhi), Russia, and China. Whether Carpini reached China we hardly know, but he describes the Chinese as

“ a mild and humanised people ; with a peculiar language of their own, and better artisans in all sorts of works cannot be found in the world. Their country abounds in corn, wine, gold, silver, and silks, and, in short, in everything desirable for life.”

This was in 1246–7. The friar seems to have made a good impression, for in 1271 Kublai Khan (whose mother was niece of “ Prester John ”) wrote to the Pope for a hundred Catholic literati.

In 1303 John de Monte Corvino reached Peking, found that a Nestorian bishop had been welcomed before him, and himself received a favourable reception from the emperor Ch'eng Tsung (son of Kublai Khan, who had been emperor

of China from 1280 to 1294). And here the reader should remember how alien rulers from time to time have given great impetus to a novel form of religion.

In China, 221 B.C., the son of a merchant adventurer, though on his mother's side of the lineage of Ch'in, ascended the throne, called himself Shih Huang Ti, "The First Emperor," abolished the imperial worship of God, and set up eight gods of his own: Ti'en chü (Heaven-lord, the term for God adopted by Roman Catholics), Ti-chü (Earth-lord), War-lord, *Yang*-Principle-lord, *Yin*-Principle-lord, Moon-lord, Sun-lord, Four-Seasons-lord; decreed a wholesale conflagration of the classics; passed death-sentence upon 460 chief Confucian scholars; then welcomed to his Court all manner of magicians, exorcists, and alchemists, and so founded modern Taoism.

Then, in A.D. 334, it was a Hunnish ruler of North China who first legalised Buddhism, and permitted Chinese subjects to become monks and nuns, thus giving the first great impulse to popular Buddhism in China.

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And now it was a Tartar ruler of China who welcomed John de Monte Corvino to reside in Peking and to found Roman Catholic missions in the land. With what success, a letter of his to the vicars-general of the Dominicans and Franciscans in Persia will show :

Monte
Corvino's Wor-
in China.

"I, brother Jean de Monte Corvino, of the order of Minor Friars, quitted Tauris, the capital of Persia, in the year of our Lord 1291. I penetrated into the Indies, and remained thirteen months in the church of St. Thomas the Apostle, where I baptised about a hundred persons. Proceeding farther on, I arrived at the kingdom of Cathay, the dominions of the Emperor of Tartary. . . . On presenting to him the letters from the Pope, I endeavoured to induce him to embrace the religion of our Lord Jesus Christ ; but though he was himself too profoundly plunged in idolatry to do so, it did not prevent him from conferring many favours on the Christians. . . . I have been persecuted by the Nestorians for five years, but at length am free from imperial suspicion. I have built a church at the principal residence of the emperor. In this church I have baptised nearly 6,000 persons. . . . I have successively received 150 boys, from seven to eleven years old, have baptised them and instructed them in the elements of Greek and Latin literature. I have written for their use psalters, as well as thirty collections of hymns, and two breviaries ; so that eleven of the boys can now chant in choirs, whether I am present myself or not, and several of the others are able to transcribe the psalters and other books. The emperor is very fond of hearing them sing.

“At certain hours I have the bells rung, and celebrate divine service before these children; and not having any written service, we chant a little from memory.”

A beautiful picture this, surely, for, with certain doctrinal excrescences that seem to deny direct access to the Throne of Grace, this earliest Romish missionary to China and those little choir-boys were worshipping our Lord Jesus; those hymns were in praise of His unspeakable grace. “The emperor is very fond of hearing them sing.” And as we read of their singing it makes our hearts glad also.

“A prince named George, of the illustrious race of the emperor, and formerly a Nestorian, attached himself to me in the first year of my arrival. I converted him to the true Catholic faith, he has received minor orders, and when I celebrate the holy services he assists me, dressed in his royal robes. . . .

“I have not for twelve years received any intelligence either from the court of Rome, or from our own order, and I am entirely ignorant of the state of affairs in the West. I have learnt to write in the Tartar language, and have translated into it the whole of the New Testament, and the psalter, which I have written in very beautiful Tartar characters; and finally I read, write, and preach publicly the law of Christ.

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“A certain Peter de Lucalongo, an excellent Christian and rich merchant, who travelled with me from Tauris, bought a piece of land, and presented it to me, for the love of God ; it is only a stone's throw from the palace, and when we chant there the great Khan can hear us from his own apartments. The two churches that I have built are about two miles apart, and are both in the interior of the town, which is of a great size (walls twenty miles round). I can assure you, indeed, that in no part of the world is there as vast an empire as that of the great Khan. I have permission to enter the palace, and have an acknowledged office at court, as legate from the pope, and the emperor pays me as much respect as any other prelate.”

Such is the very human and interesting letter from the first preacher of the Cross of Christ in Peking, at the beginning of the fourteenth century, more than two hundred years before the Reformation in Europe. He represented the highest Christianity of his day and we cannot withhold our tribute of admiration for the zealous activities of this noble pioneer.

Two years after the letter was written, **Reinforcements** Clement V. sent out seven other missionaries to China—Gerard, Peregrin, Andro de Perouse, and four others; creating John de Monte Corvino Arch-

bishop of Peking, and making the seven others his suffragans. Of these seven Franciscan monks, however, only the three named above survived the long and toilsome journey; three died of fatigue "soon after entering the Indies," and one of them had to return to Italy for his health's sake. Travel to China was no light matter in those early days! And has it occurred to you that God, in His providence, waited till England had regained her Gospel (after an age of terrible moral depravity, following the Restoration) before allowing men to discover and apply the powers of steam, for land and ocean transit?

Lay Helpers.

In 1312 the Pope dispatched three new suffragans to the archbishop of Peking: Thomas, Jerome, and Peter of Florence. And there was a lay helper in China, besides the good merchant above mentioned. A rich Armenian lady had taken up her residence "in a large and beautiful town not far from the sea," probably the present capital of Chekiang province, Hangechow,¹ where "Christianity was flourishing," but with

¹ Pronounced Hong-dzō.

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no convenient place for worship. Seeing this, she built a magnificent church there, which the archbishop made into a cathedral, entrusting its administration to Bishop Gerard.

The journey to China in those days was not only difficult, but dangerous. Four other missionaries sent out to China were "martyred in the Indies by Saracens." Then, in 1314, a monk of Udine named Oderic de Friuli, accus- Oderic de Friuli.
tomed to extraordinary mortifications :
"walking always bare-foot, with a vest of chain-mail next his skin, and a simple tunic as his only garment, living on bread and water, and often subjecting himself to the scourge," left his monastery for the Indies, to gain relics of the martyred four, which having secured, he visited Ceylon, Sumatra, Java, and Borneo, arriving at length in China, at Hangchow, which he compares to Venice, and there deposited his relics. He "wrought numerous conversions in the southern provinces of China," where the dialect differs widely from that of Hangchow and the interior. But language seemed to be no barrier to him !

After three years at Peking, "he plunged into the wilds of Tartary, to the country of the Keraites, the ancient kingdom of Prester John," and from thence to Tibet, which he describes vividly; then crossed the Himalayas, and traversed North India and Persia, arriving at Pisa in 1330, after having baptised "more than twenty thousand infidels"! What physical constitutions (on a low diet), as well as flaming zeal, these early missionaries had! And what a return to "furlough"! Abbé Huc says of him:

"When he again beheld his native country he was so changed by the sufferings and miseries he had endured, his body was so emaciated, and his face so withered and blackened by the sun, that his relations could not recognise him; nevertheless, the eyes of Christians must have contemplated with affection and pride this hero of faith, and found in his weather-beaten person the manly beauty of an old warrior returning from a long campaign, mutilated, and covered with scars."

His first task was to ask the Pope for "more apostolic labourers." At this stage, however, as Abbé Huc sadly relates:

"The Christian communities founded at the cost

Story of Early Missionary Work 57

of immense sacrifices (in China), by monks of the orders of St. Francis and St. Dominic, though flourishing in the commencement, never became deeply rooted enough in this ungrateful soil to withstand the tempest of persecution. The people, before whose eyes the light of the Gospel had shone for a moment in all its brilliancy, soon relapsed into darkness, and wandered far from the path that leads to God—that is, to truth and life.”

Our modern experience of mission work in China would lead us almost to expect such a relapse when we read of the thousands of uninstructed persons so hastily baptised. Not only Oderic de Friuli’s “more than 20,000 infidels in sixteen years,” in regions of which he had not learned the language, but Corvino’s baptism of 6,000 persons in six years far exceed any reasonable “speed-limit” in a land where (in Chinese language) “the human heart is hard to fathom,” and all sorts of side-motives may have prompted, as they have done in years under our observation, a profession of adherence to the Roman Catholic creed.

Ere long, too, the Tartar Dynasty, so vigorously started by Kublai Khan in 1280, grew rotten with corruption. It

The Results
Examined.

Revival of
Buddhism.

collapsed in 1367, with the whole country in turmoil. And the founder of the Chinese Ming Dynasty, having once been a beggar, then a Buddhist novice, gave his support to Buddhism—the last fillip-up which that decadent religion (decadent as regards China) ever received.

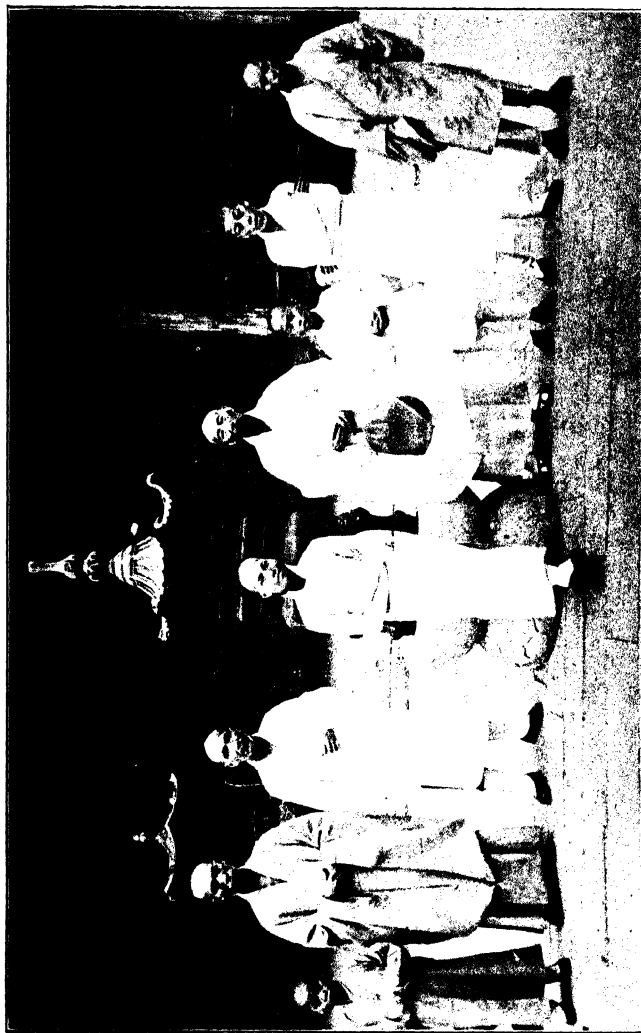
Origin of Anti-
Foreign Feeling.

Then, from 1545 onwards, Fernando Mendez Pinto and other Portuguese pirates ravaged the China coast, and imported into the nation a new element, not to be detected in history before, of anti-foreignness—an element which has marked the intercourse of China with the West so constantly since.

Edward VI.
and China.

Before the first Jesuit missionary arrived in Peking there was, it is interesting to note, an English attempt to found missions in China. This is related in a phrase in the dedication of an old book, as follows (the italics are mine):

“ The dedication of ‘ The historie of the great and mightie kingdoms of China, and the situation thereof ; together with the great riches, huge cities, polittike government, and rare inuentions of the same.’
Translated out of Spanish by R. Parke, London,



SCENE IN THE COURTYARD OF A LARGE BUDDHIST TEMPLE.

Four of the men are monks; the boys at the extreme right and left are novices.

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Sold at the little north doore of Paules, at the sign of a gun 1585.

"To M. Thos. Candler esquire.

"It is now about five and thirty years passed, right worshipfull, since that young, sacred, and prudent prince, king Edward the sixth of happie memorie, went about the discouerie of Cathaia and China, *partlie of desire that the good young king had to enlarge the Christian faith,*¹ and partlie to finde out some where in those regions ample vent for the cloth of England."

The ships thus sent forth failed to reach the coast of China, but discovered the Philippine Islands instead. England had first to gain a definite Gospel herself before she could undertake to spread it in China.

St. Francis Xavier was the first Jesuit who attempted to enter China. He started from Malacca, but died in 1552, on the island of Shang-ch'uan, off the Kwangtung coast.

Father Matteo Ricci, an Italian of considerable attainments in astronomy and mathematics, arrived in South

¹ Is not this a happy phrase? We enlarge the faith, not by breaking down doctrinal barriers, till all becomes luminous mist, but by distributing it, as the five loaves and fishes were distributed and thus "enlarged."

China in 1583 ; removed to the capital of Kiangsi Province (Nanchang) in 1588, and to Nanking in 1595. Observing that the results of his work here would be at the mercy of local mandarin caprice, he settled in Peking from 1601 onwards, securing the good-will of the emperor and statesmen. He must have had a very fine stylist as Chinese writer, for he wrote several works in the vocabulary and style of an old Taoist mystic, Chuang Tzū (the Philosopher Chuang) of the third and fourth centuries B.C. They are more moral than religious, and the following is a specimen of the high-toned wit which has made them semi-classical :

“His Excellency Li asked my age. I replied, ‘Minus fifty.’ He exclaimed, ‘Oh ! does your religion regard plus as minus ?’ ‘No,’ said I ; ‘fifty years have gone, I know not where, and I cannot say that I possess them.’ He wondered at this, but I said : ‘Were you to have deposited fifty measures of corn in a granary, or fifty ingots of silver in a sack, then taken them out and used them all, would you not be minus them ? And every month and year that passes is a month or year gone as the grain or as the silver. . . .’”

The matter in these works more re-

Story of Early Missionary Work 61

sembles that in Seneca's Epistles (with which he doubtless was familiar) than any other writing of the West. Says a modern Jesuit Father ¹:

"It was owing to his scientific knowledge that Ricci won the favour and esteem of the Chinese.² His successors retained them by the same means. Among them, two are specially famous: Schaal and Verbiest.

Adam Schaal von Bell (1601-1666) reached the country in 1622. He first settled at Si-an, in Shansi province, but was summoned to Court to reform the imperial calendar, with James Rho. He was appointed president of the Board of Astronomy and Mathematics. The emperor Ch'ung Chen (the last of the Mings) held him in great esteem, and when that prince succumbed (by suicide) in the catastrophe of the Ming Dynasty, the new emperor of the present reigning house maintained him in the same honourable position. Schaal obtained an imperial decree securing the preaching of the Gospel throughout the empire, and guaranteeing protection for converts. Thanks to this favour, 100,000 Christians were received into the Church in the short space of fourteen years."

Here again no speed-limit. Would it be unkind to suggest that "100,000

Exceeding the
Speed-limit.

¹ L. Richard, *Comprehensive Geography of the Chinese Empire*.

² To this, however, one of his co-religionists has added: "The kings found in him a man full of complaisance; the pagans a minister who accommodated himself to their superstitions."

Chinese" would read more correctly than "100,000 Christians"? Were they indeed Christianised *before* entering the Church? Were all of them ever so, except so far as the rite of baptism might be regarded as making them so? Would it not have been far better policy in the long-run to have only received the absolutely genuine believers whose belief was the one thing with them? The teachings of missionary history in China certainly look in that direction.

"Notwithstanding the Imperial favour in Peking, the native converts had nevertheless to suffer many persecutions throughout the provinces. They did not cease, however, to increase in number."

"Persecutions." Any Church in China that is composed of heterogeneous masses of men who have, many of them, joined it in order to get a foreign backing in the law-courts in connection with the old family-feuds, or more recent quarrels, is sure to report "many persecutions." Many disturbances, certainly; but if the missionary be sufficiently in favour with the officials, the "persecution" may be of non-members by these hastily

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received members themselves! This is popularly affirmed in every county of the empire concerning a section of the membership of that Church which "now reckons in China (1908) about one million believers."

"Verbiest (1623-1688) entered the country in 1659. Ferdinand Schaal ordered him to come to Peking to assist him in astronomical labours. He, too, became President of the Board of Mathematics, and the emperor K'ang Hsi showed him the most sincere friendship. When he died, the Board of Rites prescribed the honours to be paid him, and his funeral was carried out at the expense of the State. The emperor wrote his eulogium, and had it engraved on his tombstone."

Three remarkably fine men were Fathers Ricci, Schaal, and Verbiest; and the two last were exceedingly happy in being at the Court of the enlightened emperor K'ang Hsi, "the greatest of the Manchus." K'ang Hsi, however, was too young (eight years old) when he came to the throne (in 1662) to do anything more than save the life of Schaal, who had been his tutor, and who had been thrown into prison by regents jealous of the favours that had been shown him. At the age of

thirteen the vigorous young prince dissolved the regency, assumed the power himself, and used it right well till his death in 1723.

Troubles.

But troubles were brewing for the Jesuit Fathers in this reign. Dominican and Franciscan missionaries arrived in 1630, and reported their doings unfavourably to Rome. Then came Cardinal Tournon, who in China, as in India, issued a decree denouncing the Jesuits, with the result that he perished in a Portuguese prison in Macao. Father Ripa, who arrived in 1710, reported unfavourably on the character of the work done. He says that 500 missionaries had come out since 1580, but that

“they could not produce any satisfactory results, in consequence of the formidable barrier of the language, which, up to that time, none had been able to surmount so as to make himself understood of the people at large.”

This stricture upon the Jesuit and other orders of Roman Catholic missionaries reads strangely! For spoken Chinese, apart from the characters of either spoken dialects or the *wen-li* of the books, is by no means a difficult

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language. Our missionaries are all of them fairly fluent at the end of a year, if with a limited vocabulary. One would think that Father Ripa was indulging in special pleading for the college for young Chinese that he wished to start at Naples, and afterwards did.

But the great storm burst against all the Romish missionaries on the death of K'ang Hsi. His son, ascending the throne under the title of Yung Cheng,¹ received several of the missionaries in audience, but did not allow them to say a word while he read to them a carefully prepared speech, as follows :

The Storm
Bursts.

"The late Emperor, my father, after having instructed me during forty years, chose me in preference to any of my brothers to succeed him on the throne. I make it one of my first objects to imitate him, and to depart in nothing from his manner of government. Some European missionaries in the province of Fukien have shown a wish to destroy our laws, and they have been a cause of trouble to the people. It is my duty to provide a remedy for this disorder. . . . Ricci came to China in the first year

¹ The personal name of the emperor is always sacred, and is never the name by which his reign is called. That is always a felicitous motto, as Kuang Hsü (Continued Brightness) for the late emperor, whose personal name was Tsai T'ien.

of Wan Li (1573-1619). I will not touch upon what the Chinese (the Chinese Dynasty) did at that time, for I am in no way responsible for it. But then you were few in numbers. In fact there were only one or two of you, and you had not your people and churches in every province. It was only in my father's reign that churches were raised on all hands, and that your doctrines spread with rapidity. I saw these things then clearly enough, but dared say nothing on the subject. But if you knew how to beguile my father, do not hope to be able to deceive me in the same manner. You wish that all the Chinese should become your converts, but in that event what would become of us ? Should we not soon be merely the subjects of your kings ? Already the converts you have made recognise nobody but you, and in a time of upset would listen to no voice but yours. I know that at present we have nothing to fear ; but when foreign ships shall come in their thousands and tens of thousands, then it may be that some disaster will ensue. China has on the north the empire of the Russians, which is not to be despised ; and on the south (*sic*) are the Europeans and their kingdoms, which are still more considerable. . . . The Czar's ambassador solicited our permission for Russians to establish factories for commerce in all the provinces. His request was refused, and trade only allowed at Peking or at Kiachta, on the frontier of the Kalka country. I permit you to reside here and at Canton, as long as you give no cause for complaint ; but if any should arise, I will not allow you to remain either here or at Canton. . . .

“Do not imagine, in conclusion, that I have nothing against you, or on the other hand that I wish to oppress you. My sole care is to rule the empire well, and to this I apply myself from morning till evening.”

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Whether the above utterance was too severe or not, it will be seen to have been the utterance of a level-headed and far-seeing monarch. Powers huge and well armed, represented, alas ! by pirates as well as missionaries, loomed on the horizon. China could not cope with them ; she could but try to regulate their representatives, and delimit their sphere of *political* influence, for she saw that Jesuit methods were not free from that. And in this utterance of Yung Cheng we have a key to the policy of China's rulers towards missionaries and merchants—right on to 1900 as far as missionaries have been concerned, and up to the present (in the shutting-down of concessions) as far as Western merchants are concerned : a policy of delimitation, if not always of expulsion.

Edicts were put forth in 1706 and 1720, to the effect that “ as the Papal decrees were contrary to the usages of the empire, the ‘ Heaven-lord religion ’ could not subsist there.” And now that Imperial patronage was reversed into Imperial disfavour, multitudes of the converts recanted ; hundreds of

A Key to
China's Policy.

Romanism in
Disfavour.

churches were destroyed by mobs, under the cognisance of the officials; the property of wealthy converts was confiscated, and all who kept the faith (and these were still many) were subjected to severe persecution. Yet here was the opportunity for the Romish Church, if its leaders had but known it, to nurture that faithful "remnant" by prayer and supplication, that so it might become the nucleus of a Church thoroughly purged. Some undaunted missionaries did endeavour to penetrate the interior—were caught, punished, banished, and in some cases put to death. But as this severity relaxed at the beginning of the nineteenth century, we find all the old methods of incautious ingathering asserting themselves (doubtless from zeal, and a sacerdotal view of the efficacy of the Sacraments), and these methods have continued to this day.

Position To-day. In 1906 there were 1,773 priests in China—Jesuits, Franciscans, Vincentians, and priests of the Belgian, German, Milanese, Parisian, and Spanish foreign missions; 5,681 churches and chapels; and 952,935 baptised converts.

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Here is a study of comparative methods. The Nestorians secured Imperial favour as religious teachers, and vastly modified the Buddhism of the Far East, but apparently suppressed the Cross in their religious teachings. The Roman Catholic missionaries (heroes in zeal for their Church many of them) began to reside in China under Imperial favour, made certain compromises with Chinese customs so as to make entrance into the Church easy, and while under Imperial favour offered certain political advantages to their adherents (which made the officials regard those converts practically as foreign subjects), gained large ingatherings, but with them official suspicion, which, after the reversal of all their privileges, became positive antagonism. Was there room in China for other methods than these? The next chapter will show.

**A Study in
Missionary
Methods.**

TABLE OF NESTORIAN AND CATHOLIC MISSIONS IN CHINA

DOUBTFUL PERIOD.

- 1st century: A tradition states that the Gospel was carried to China "by the first teachers of Christianity." The breviary of the Malabar Church and the Syrian Canon both record that St. Thomas preached the Gospel to the Chinese. These statements are unsupported by evidence, and are rejected by scholars.
- A.D. 300: Arnobius speaks of Christian deeds done among the Seres (Chinese). It is probable that this refers to a possible visit of Mani, an heretical teacher, to China in the third century.

NESTORIAN PERIOD.

- A.D. 505: Probably the first Nestorian missionaries reached China about this time.
- 551: Records exist stating that Nestorian monks took silkworms' eggs from China to Constantinople at this date.
- 635: Olopun and a band of Nestorian priests reached China, and were received at Court. Christianity received Imperial sanction, and the Scriptures were translated into Chinese.
- 650-683: The Emperor Kao Tsung caused monasteries to be built "in every prefecture of the empire."
- 781: The "Nestorian Tablet" erected at Sianfu (Shensi).
- 841: Edict for the suppression of Nestorian and Buddhist monasteries.

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13th century: Marco Polo found numbers of Nestorians and Nestorian churches in China.

EARLY ROMISH MISSIONS.

A.D. 1246-7: Papal Mission, led by John de Plano Carpini, reached the Court of the Tartar Khan. It is uncertain whether it got into China.

1271: Kublai Khan wrote to the Pope for a hundred Catholic literati.

1303: John de Monte Corvino reached Peking.

1314: Oderic de Friuli left Europe for India and China. He spent three years in Peking, and returned to Pisa.

JESUIT MISSIONS.

A.D. 1552: St. Francis Xavier died at the island of Shang-ch'uan, while attempting to enter China.

1583: Matteo Ricci arrived in South China.

1601: Ricci settled in Peking. Died there in 1610.

1622: Adam Schaal reached China, working first at Sian, and afterwards at Peking.

1659: Ferdinand Verbiest arrived in China.

LATER ROMISH MISSIONS.

A.D. 1630: Arrival of Dominican and Franciscan missionaries.

1710: Father Ripa reached China.

1724: Edict of Yung Cheng against Romish missions. From this time Christianity was under the ban, until the treaties of 1858 expressly sanctioned both Romish and Protestant mission work.

ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To see what we may learn as to missionary methods from the Nestorian and Roman efforts to evangelise China.

1. What is the net result of Nestorian Missions in China ?
2. How do you account for this failure ?
3. Why have Roman Catholic Missions been more successful than the Nestorian efforts ?
4. Wherein lay the strength and weakness of the Romish methods ?

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[London Missionary Society.

ROBERT MORRISON.

CHAPTER III

A CENTURY OF PROTESTANT MISSIONS IN CHINA

WITHIN a month of the formation of the British and Foreign Bible Society in 1804, its thoughts were directed to China. For, a few years before that, a Chinese manuscript was discovered in the British Museum, which was reported to be a translation of the New Testament. It was, however, a harmony of the Gospels, the Acts, and St. Paul's epistles, apparently made from the Vulgate by Roman Catholic missionaries. When it was further known that its reproduction would cost two guineas a copy, and that there was no way open for circulating it among the Chinese, it was resolved not to attempt its publication. In the providence of God, however, that manuscript copy of the Acts was to be the basis of the first Protestant missionary publication in China itself.

*The Stimulus
of Bible Trans-
lation.*

Robert
Morrison.

About the time they were discussing it, God was working in the heart of Robert Morrison, a young man born of Scottish parents at Morpeth, at the beginning of 1782. Morrison joined the Presbyterian Church at the age of fifteen, studied Latin, Hebrew, and theology with a minister of Newcastle, in intervals between his occupation of shoe-last maker, at eighteen, and in 1802 became a student in the Independent Theological Academy at Hoxton. Here we find him writing some private "Reflections":

Reflections.

"Have I tasted and seen that God is good? What cords of infinite love have caught and held my heart? Say then, my conscience, as thou shalt answer at the judgment seat of God, am I taking honour to myself, or am I called of God as was Aaron? Is Christ sending me and laying a necessity on me to preach the Gospel? Is He breathing on my soul and causing me to receive the Holy Ghost? Is He enduing me with deep compassion for the souls of men? Have I the love of God burning in my heart, and constraining me cheerfully to suffer poverty, contempt, and hatred of all men for Christ's sake, willing, if necessary, to risk my own salvation in winning others to Christ?"

The Lord Himself answered these questions in him,—questions that every

Protestant Missions in China 75

would-be missionary should ask himself. The call to mission work grew stronger, and again he writes :

“Jesus, I have given myself up to Thy service. The **The Call.** question is *where* shall I serve Thee ? I conceive it my duty to go where labourers are most needed. Leaning on His love I have made up my mind to forsake all and follow Him.”

This was early in 1804, when he offered himself to the Directors of the London Missionary Society. Being in touch with the Bible Society, the L.M.S. decided to send him to China, with the special task of acquiring the language so as to translate the Scriptures. Here is an early instance of that comity and mutual aid which has become such a blessed fact in modern Protestant missions in China.

Morrison began to prepare for China **Preparations.** by studying medicine and astronomy, and some rudiments of the Chinese language. He was introduced to a Cantonese named Tong Sam-tak, from whom he took lessons in writing the Chinese characters, and in the course of a few months of diligence transcribed the whole of the Chinese manu-

script in the British Museum, as well as a Latin-Chinese dictionary lent by the Royal Society.

Sails for China. He sailed for China the last day of January 1807, but, the Chinese being hostile to the British at that time, he was obliged to go via New York, where he had to wait three weeks before a ship was starting eastward. The ship-owner said to him, with a sardonic smile : “ And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire ? ” “ No, sir,” replied Morrison, with more than his usual sternness, “ but I expect God will.”

**Arrives at
Canton.**

Two hundred and eighteen days after setting sail from London, Morrison, after a dangerous voyage, arrived in Canton on September 7. And here various difficulties had to be faced. There was the Chinese opposition to the residence of foreigners ; a strict prohibition of any Chinese teaching foreigners the language—the penalty being death ; the jealous opposition of Roman Catholic priests at Macao ; and lastly, the regulations of the East India Company

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against missionaries. To avoid the latter difficulty, he had to live with the American merchants and pass as an American. He adopted the Chinese dress and food, and only took exercise in the evenings. By the help of Sir George Staunton he secured three Chinese teachers, Roman Catholics—one for Cantonese, one for “mandarin,” and one for *wen-li*. In 1809 he was loosed from some of his difficulties by becoming translator to the East India Company at a salary of £500 per annum; he also married the daughter of an English merchant. As residence at either Canton or Macao was difficult, he retired to where there was only the heat to hamper him, and where Chinese traded freely.

In 1810 the Acts of the Apostles was printed in Chinese from wooden blocks (with the British Museum manuscript as a basis); in 1812 the Gospel of St. Luke; in 1814 the New Testament was completed; in 1817 a philological study of the Chinese language (which gained him the degree of D.D. from Glasgow University); in 1818 the whole

Bible Translations.

Bible was complete, and it was printed in 1821. Here is a record for one man in the strange Chinese language, of which William Milne wrote in 1814 :

“To acquire Chinese is a work for men of bodies of brass, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah.”

It must, however, be remembered that this was a new-comer's early impression, and referred to the complex task of talking the widely different dialects of Cantonese and “mandarin,” and also using the inexhaustible literary *wen-li* that is common to the whole empire among its scholars.¹

Manifold
Labours.

William Milne had arrived in 1813, and became an altogether helpful colleague, but died in 1822.

¹ Both Cantonese and “mandarin” can be written, and are used for Chinese novels and for translated Scriptures and tracts. *Wen-li* has the peculiarity of never having been spoken ; it is a condensed language for the eyes. No Chinese scholar would understand another if he read *wen-li* aloud, beyond a phrase here and there. But it is the language of all Chinese literature and of modern newspaper articles ; and it was into *wen-li* that Morrison translated the Scriptures. For a fine style in *wen-li* the rewards have been mandarinships.

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Morrison then completed his monumental work, the Chinese-English Dictionary, which was printed by the East India Company at the cost of £15,000. He also wrote various tracts, and translated the Assembly's Shorter Catechism and the Book of Common Prayer. On being asked why he did the latter, he wrote : " We are of no party, we recognise but two classes—those who fear God and those who do not." Which, happily, is a growing sentiment among missionaries in China. There is no place in the world where there is less denominational separation. As Bishop Westcott once remarked : " As far as I see, the union of the Churches will begin at the circumference rather than at the centre."

A mission press had been founded at Malacca, and now an Anglo-Chinese college was founded there, Morrison giving £1,000 at the start, and £100 a year towards its expenses. Another press was established at Batavia in Java, and an Anglo-Chinese and Malay College at Singapore. A third colleague had arrived in 1817, Walter Henry

Medhurst, who had received, besides a classical and theological training, that of a practical printer.

In 1816 Morrison accompanied Lord Amherst's embassy to Peking as interpreter, journeying there by sea, and returning overland through Chihli, Shantung, Kiangsu, Kiangsi, and Kwangtung provinces—thus surveying the land for future missionaries. Both Mr. and Mrs. Milne and his own wife having died, and his own health being low, he returned to England in 1823 for two years, being welcomed everywhere by the Churches, and by learned societies, and being received at Court by King George IV. But everywhere the salvation of China was his life-quest. As an American friend of his put it: "He is not like some whose piety is still in the green shoot; his has the bark on; his mind is firm, erect, self-determined."

One instance of this was in 1812, when the Chinese emperor decreed it to be a capital crime for Europeans or Chinese to print books on the "Foreign Religion." Morrison wrote: "We will scrupulously

obey Governments as far as their decrees do not oppose what is required by the Almighty. But in this matter I must go forward, trusting in the Lord."

On his return there were in all just ten baptised Chinese converts; but, thanks to the laxity of Chinese executive in the provinces, two of these converts (one of them Liang A-fa) itinerated inland from Canton, following the train of the Imperial examiner, to the various examination centres, gaining access to the young literati, and distributing more than 7,000 tracts. This was the first attempt to reach the brain of China, through her scholars—a task since taken up by the Christian Literature Society for China. And in this connection Morrison wrote in 1823: "I have been twenty-five years in China, and am beginning to see the work prosper. By the press we have been able to scatter knowledge far and wide." He died at Canton, August 1, 1843, and was buried in the Protestant burial-ground at Macao.

Attempting to
Reach the Brain.

A little before this the first English

The War of
1840.

war ¹ with China had taken place, as Lord Russell said :

“to obtain reparation for the insults and injuries offered to Her Majesty’s Superintendent and Her Majesty’s subjects by the Chinese Government ; to obtain an indemnification for merchants for losses of property . . . and to obtain a certain security . . . that their trade and commerce be maintained upon a proper footing.”

¹ This was what is commonly called the “first Opium War,” concerning which Lord Morley, in his *Life of Gladstone*, says : “The Chinese question was of the simplest. British subjects insisted on smuggling opium into China in the teeth of Chinese law. The British Agent on the spot began the war against China for protecting herself against these malpractices.”

Speaking in the House of Commons in 1840, in a debate on this war, Gladstone said : “They gave you notice to abandon your contraband trade. When they found you would not, they had a right to drive you from their coasts, on account of your persisting in this infamous and atrocious traffic. You allowed your agent to aid and abet those who were carrying on that trade. . . . A war more unjust in its origin, a war more calculated to cover this country with disgrace, I do not know, and I have not read of.”

The Times (Dec. 3, 1842) said in a leading article : “We owe some moral compensation to China for pillaging her towns and slaughtering her citizens in a quarrel which would not have arisen if we had

The expedition of four thousand troops arrived at the mouth of the Canton River in June 1840, with the motto "China must either bend or break,"—four thousand soldiers speaking thus of an empire of four hundred millions! But that is the motto of the four thousand warriors of Emmanuel to-day in that empire of four hundred millions, opposed by principalities and powers, the world-rulers of darkness; a disparity all the more evident were they not the prayer-warriors of God.

The forts commanding Canton being all taken and destroyed, the fleet sailed north to the mouth of the Peiho, to open negotiations with the Court, which seemed likely to be favourable, until the fleet departed, when China armed for resistance. The capture of Amoy and Chusan not being sufficient, there was

not been guilty of this national crime [*i.e.* the importation of opium]."

The Spectator (Oct. 29, 1842), declared that it was "impossible to read the accounts of the military operations in China without shame and disgust. . . . Is it a sign of morality that we do all this in order that a poisonous drug may be smuggled into the markets of China?"

fighting and victory for the English at the mouth of, and some hundred miles or so up, the Yangtse. And at length the new Viceroy of Canton, Nu Kien, admitted that "the English at Canton had been exposed to insults and extortions for a series of years," and with two other Commissioners drew up a memorial for the granting of indemnity, partly in money, partly consisting of the cession of Hong Kong, and the opening to trade of Shanghai, Ningpo, Amoy, and Foo-chow. Which meant that these ports were soon to become centres of missionary activity—whereby hearts would "bend or break" at the coming of the Crucified.

The Opening
of the Ports.

The Story of
the Century.

In dealing with the progress which followed, the subject might easily take the form of a lesson in geography, with a list of names and dates added. And certain details of this nature may have to be given. But the reader's imagination must be stirred, first and last, to clothe all these dry-bone details with warm, living flesh. For the essence of the matter is that the Throned One Who has been responsible for all

that was true in China's ancient religion and moral precepts, and for all that was good in China's people—the motherly love of mothers, the parental solicitude of fathers, the filial response, the conscience which knew there was a heavenly standard, and felt the disgrace of moral failure,—this God of righteousness and love, Who manifested Himself in West Asia long, long ago, was now stirring this or that heart with heroism, to take up the burden of East Asian needs ; going in person to manifest Christ the Lord there ; or, with none the less heroism, giving of their substance and soul-energies, continuing faithful in prayer at home ; praying into China spiritual perceptions of the message, moral conviction of sin against the All-Father, bringing the Cross and its Sacrifice within range of vision, arousing penitent faith, and that “charity which edifieth,” or rather a grasp of that Love-force, that God-force, which upbuildeth the desolations of many generations. This is the essence of the story of the century and more since Morrison arrived in China.

Geography, year-dates, names of men and women, and of the various departments of the one great Missionary Society to China, from various lands,—these are details, mere details, and wearisome to the uninitiated reader, but glowing with heaven's own poetry when read and understood in their setting as landmarks in the coming of the Redeemer to rule where He has redeemed, even in vast and soul-desolate China.

**More Literary
Workers.**

Shortly before Morrison died there arrived in China Dr. Bridgman from the United States, who was by and by to start the valuable "Chinese Repository," to open up the mind and heart of China to missionaries and students; and Dr. Wells Williams, who, among other tasks, was to produce a "Syllabic Dictionary" condensed from, and an improvement on, that of Morrison, with much original work—a volume which has been the "guide, philosopher, and friend" of most Protestant missionaries now on the field. Then, before Morrison died, Karl Gutzlaff, of the Netherlands Missionary Society, surveyed the

Karl Gutzlaff.

coasts of China, in seven journeys, giving the West a necessary insight into many items of geography, as well as being himself a pioneer along the various ports visited. He became indirectly instrumental in the formation of the Chinese Evangelistic Society which sent out Mr. Hudson Taylor (1856), the founder of the China Inland Mission. He also published works in seven languages besides the Chinese.

In the year that Morrison died Dr. The Beginning of Medical Work. Peter Parker, of the American Board, landed in Canton (to be followed by Dr. Lockhart, the first British medical missionary), and opened the first missionary hospital in China—the first of about 207 hospitals, besides some 292 dispensaries, up to 1910. Dr. Dr. Legge. Legge, of the London Missionary Society (in Malacca since 1839), became the Principal of the Anglo-Chinese College on its removal to Hong Kong, and produced his monumental work, a translation of the Chinese Classics, with scholarly comments; thus opening up the most revered literature of China to missionary students and Western readers.

The Taiping
Rebellion.

During the eighteen years following the treaty of Nanking (1842), some seventeen societies commenced work in China, with about 160 workers. From 1850 to 1864 the Taiping Rebels, possessed of a smattering of Christian truth, did their utmost to stamp out idolatry on the one hand, and to restore China to the Chinese—that is, to the Taiping leaders—on the other. Their chief force, as far as Central China was concerned, was spent by the end of 1855; but they were still strong on the lower Yangtse Valley, with Nanking as their capital, until they were destroyed by the aid of General Gordon ten years later; not before they had become utterly corrupt in manners, and blasphemers of the religion they had professed to hold, in setting up “Perfect Peace [*T'ai-p'ing*] and the Kingdom of Heaven” in China. Meanwhile England's second war¹ with China broke

The “Arrow
War.”

¹ Concerning this war, the British commander sent to conduct it (Lord Elgin), wrote: “That wretched *Arrow* affair is a scandal to us. Nothing could be more contemptible than the origin of our existing quarrel. I thought bitterly of those who, for the most selfish objects, are trampling underfoot

out, arising from the seizure by the Chinese of a boat which was flying the British flag, unauthorised, while smuggling opium.¹ The violent insult to the British flag (instead of diplomatic

this ancient civilisation." And again: "I never felt so much ashamed of myself in my life. . . . I feel I am earning for myself a place in the Litany immediately after 'plague, pestilence, and famine' [*i.e.* battle and murder]."

The House of Commons by a majority condemned the war, and Palmerston dissolved Parliament.

¹ The ravages of the opium curse have been so often described that nothing need be added here, except to remind the reader that on September 20, 1906, the Chinese Government issued the following decree: "Almost the whole of China has been flooded with the opium-poison. Smokers of opium have wasted their time, neglected their employment, spoiled their constitutions, and ruined their families; and thus for some tens of years China has presented a picture of increasing poverty and weakness. It arouses our deep indignation even to speak of the matter. We are now ardently determined to make China powerful, and it falls to us to urge the people on to reformation, that they may realise the evil, pluck out this deep-seated cancer, and follow the ways of health and peace. We therefore decree that, within the limit of ten years, this harmful foreign muck be fully and entirely cleansed away." Since this there have been more or less sincere efforts to reduce the consumption of opium and cultivation of the poppy, and at any rate the rising generation will be deterred from beginning the habit.

representations with regard to the smuggler) was considered material for military reprisals. China was again defeated; a treaty was signed with Great Britain, and, for other reasons, other treaties were concluded with four other Powers, with the total result that the following ports were declared open to Western commerce:

Under Treaty of Nanking, 1842.

Canton, Amoy, Foochow, Ningpo, and Shanghai.

Under Treaty of Tientsin, 1858. (Ratified 1860.)

Newchwang, Chefoo, Swatow, Kiungchow in Hainan, and Taiwan and Tamsui in Formosa.

Under French Treaty, 1860.

Tientsin.

Under the German Treaty, 1861.

Chinkiang, Kiukiang, and Hankow.

In addition to this, there was given to missionaries (1860) the right to travel, with passport, throughout the eighteen provinces, and (by a clause inserted in the Chinese text of the French treaty) permission "to rent and purchase land in the provinces, and to erect buildings thereon at pleasure."¹

¹ "The French text, which was the final authority, did not contain this clause—it having been

The gate into China's interior cannot be said to have been very gently opened, or indeed opened without a measure of guile as well as force, but being thus opened, the duty and privilege of the Protestant Church was apparent. Nor, it should be remembered, was the Roman Catholic Church slow to take advantage of the new openings and privileges, adding, in many cases, hospitals and benevolent institutions to its more ordinary propaganda; aiming as before at large ingatherings, but with its eyes set rather on the second or third generation than the first, as with Protestants; and—another point of difference—managing to finance its missions in China on the spot, by the exercise of keen business transactions, land investments, and stock and share trafficking, so that its work in China has been for a long time almost entirely free from home support.

Before the treaty of Tientsin had been ratified at Peking in 1860, William

Wuchang—
Hankow.

surreptitiously inserted by one of the French priests in the Chinese text, an action not unnaturally severely criticised " (Broomhall).

Muirhead, of the L.M.S., was allowed to accompany the British squadron up the Yangtse, and gained a first sight of that Wu-Han centre of which Du Halde the Jesuit author (eighteenth century) says :

“ *Vu-chang* is as it were the Center of the whole Empire, and the Place from whence it is easiest to keep a Communication with the rest of the Provinces. This City in conjunction with *Hanyang*,¹ (which is separated from it only by the *Yang-tse-kyang* and the little river *Han*) forms the most populous and frequented place in all China. The city itself may be compared for Size to Paris ; *Hanyang* (one of whose Suburbs extends to the Point where the Rivers *Han* and *Yang-tse-kyang* meet) is not inferior to the most populous Cities in *France*, such for Instance as *Lyons* or *Roan* ; add to this an incredible Number of great and small Barks . . . never reckoned less than eight or ten thousand . . . and should one from an Eminence view this vast Extent of Ground, covered with Houses, he would either not believe his Eyes, or own that he saw the finest Prospect of the Kind in the World.”

Openings in
Central China.

In consequence of William Muirhead's report, Griffith John and R. Wilson were sent up in 1861 to found a Hankow mission. Meanwhile, from the Wesleyan Mission, Canton, Josiah Cox

¹ Until the last decade Hankow was governed from Hanyang, and was thus regarded as a suburb of that city by Du Halde.

being in England on furlough in 1860, received an official letter from one of the Taiping chiefs at Nanking, inviting him to come there as chaplain. But, finding that extremely inadvisable, he went up to Hankow in February 1862, living for some time with Griffith John, until they had arranged to divide the great mart between them. And as Mr. Cox spoke Cantonese (quite unintelligible in Hupeh), Griffith John added to all his other kindnesses the surpassing one of allowing him to take over his own ablest convert, Chü Shao-an, as native preacher.¹ It is such deeds as this which testify so finely to the fact that there is but one Protestant Mission to China, under varied names. And in years to come David Hill was to labour in Shansi, during and after the great famine of 1877-9, and was then to hand over the results of his labours to the China Inland Mission to develop, while he went back to take (what was to him) a wearying Chairmanship in the Wu-Han centre.

¹ See also Chapter V.

**Reinforcements
and Beginnings.**

The various little bands sent out by their respective home Churches, from England and America, having gradually invested the new Treaty Ports, residence was secured by the American Presbyterians at Tengchow, on the Shantung coast, 55 miles from the nearest Treaty Port, and inland residence by G. E. Moule (afterwards Bishop Moule) in 1865 in Hangchow, the capital of Chekiang Province, about 200 miles by boat south-west of Shanghai. Apart from these two non-Treaty Port stations, there were just fifteen mission stations for the whole country at the beginning of 1866. But in that year the China Inland Mission began its work, and two inland stations in Chekiang Province were opened by J. W. Stevenson.

**Massacres,
1870-97.**

In 1870 occurred the terrible Tientsin massacre, when twenty Roman Catholic workers, chiefly Sisters of Mercy, were brutally murdered with the collusion of the Taotai, the Prefect, and the magistrate there. This was followed by outbreaks at :

Canton, 1883-4, upon eighteen
chapels and the homes of

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Chinese Christians, following inflammatory proclamations by the Viceroy and Admiral.

Kiangsi and Szechwan, 1886, against Roman Catholic missions.

Shantung, 1886 to 1890, chronic disturbances against missionaries of various nationalities, the instigator being a high official of the Chinese Foreign Office.

Yangtse Valley, 1891, for six months, following the murder of William Argent and a British officer in the Chinese Customs at Wusueh ; incited by diabolical cartoons issued by an official of Changsha, Hunan, and resulting in the murder of two Swedish missionaries, about 40 miles inland from Hankow.

Manchuria, 1894, murder of the learned missionary, A. Wylie, by Chinese soldiers.

Shansi, Shensi, Kansu, and Kweichow Provinces were also full of anti-foreign excitements, marked with some deeds of violence.

Szechwan, 1895, riots in which twenty Roman Catholic stations were wrecked, and over a hundred missionaries' lives endangered.

Wenchow, in Chekiang Province, 1884,
mission property destroyed.

Hua mountain, twelve miles from
Kucheng, Fukien, on August 1,
1895, when nine adults and two
children of the C. M. S. and
C.E.Z.M.S. were cruelly murdered.

The last-mentioned massacre was followed by a public meeting at Exeter Hall, "not for protest, nor for appeal to Government, but in solemn commemoration of martyred brothers and sisters, and for united prayer."

More violent measures were adopted by the German Government in connection with :

Shantung, 1897, a riot in which two
German Catholic priests were
murdered ;

for shortly afterwards the port and
hinterland of Kiaochow were taken by
Germany.

In the above, official encouragement
can be traced in all cases. In the case
of :

**The "Boxer "
Massacres, 1900.**

North China, 1900, Boxer uprising,
massacre of 224 Protestant mis-

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sionaries and children, many Roman Catholic priests, and hundreds of Chinese Christians,

there had been a decree as early as November 5, 1898, for the formation of "volunteer bands" everywhere "to turn the whole land into an armed camp," and the movement was vigorously nursed from Court by a ruling clique of Manchu reactionaries. But in almost every city the Chinese officials were on the side of peace and safety for "foreigners," while two statesmen at Court (Hsü Ching-chên and Yuan Ch'ang) risked and lost their lives by altering most of the copies of an edict of extermination against all foreigners to "strenuously protect." And as regards the cause of China's integrity, we may apply the word "martyrs" to these two noble heroes.

Changsha, Hunan, 1910, rice-riots, Changsha Riot 1910.
which took an anti-foreign turn,
to the destruction of much mission and mercantile property.
In this again, however, the officials sought to secure the safety of the foreigners.

**Chinese
Mistrust.**

Going back to the days following Morrison, we see that the Protestant missionaries inherited serious difficulties from earlier centuries. The pure altruism of their motives was quite new to China, as regards help and salvation held out to an alien race in the face of much obloquy. And here is a point for those who study Comparative Religion: nothing like the parable of the Good Samaritan had ever entered the dreams of Chinese Confucian officials. Hence, prejudiced as they were by their experiences with European traders and the methods of pre-Protestant missionaries, they saw in each missionary an emissary of a Western Government, at least a spy, and perhaps a more active agent for winning the populace to be "subjects of their foreign kings."

Sordid Motives.

Then, on the other hand, the populace as a whole were persuaded that the foreign missionaries were "foreign demons" who had come with nefarious intent. Some saw them to be moneyed men, in a land where $1\frac{1}{4}d.$ to $1\frac{3}{4}d.$ was regarded as covering a labourer's food-allowance *per diem*. Others thought

that they might be made the redressers of grievances—putters-through of law-suits, champions in family feuds—in the chaotic state of Chinese justice. The missionaries had the right to remonstrate, personally or through their Consuls, with the Chinese magistrates in cases of persecution. And it might be fairly easy for the wily “convert” to represent the results of some old or new quarrel as “persecution,” and by getting the missionary to send in his visiting-card to the official to let his influence weigh on “our” side; for the magistrate would be almost sure to decide for the side that had “influence.”

From this condition of things there arose four sets of difficulties or dangers : Difficulties
and Dangers.

(1) In many places it was dangerous for the missionary to preach, or to make any attempt to rent property ; (2) in some it was difficult to get any converts whatever ; (3) in others it was easy to gain a “ Church ” of beggars, or, to use a low word for a low character, of “ cadgers ” ; (4) in yet others there were opportunities for “ large ingatherings,” by tacitly taking

up cases of "persecution," showing one's power in the law-courts, and thus gaining numerous inquirers—after Gospel truth outwardly, but inwardly for justice (or otherwise) in various disputes and quarrels and feuds. Further, in a new Chinese Church like attracts like—in social grade and moral calibre. Starting with a company of "cadgers," that company, however much it may grow, is likely to be a cadger company to the end, mistaking gain for godliness, and keeping out of the charmed circle men of a more respectable grade. Starting with a company of lawsuit fighters, that company will not commend itself to the conscience of the people around, and will raise animosities among those who have been worsted by missionary interference. This latter fact has undoubtedly been the traditional cause for the exceeding unpopularity of the term *chiao-hui*, "religious society" or Church; and that unpopularity lingers yet among the populace, and among the mandarins too—where they have memories of having been overruled by the foreign "spiritual father," "pastor,"

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or what not, backed by some officials of France (no friend to Jesuits at home, but regarding them a few years ago as her "best agents" in China), or the Consul of any other land.

Up to 1898 practically all Chinese mandarins were opposed, in their hearts, to the formation of *chiao-hui* (there are no plural suffixes to Chinese nouns), and therefore to mission work in general. This arose partly from the cause mentioned above, and partly from the fact that they had secret instructions from the Imperial Government (once shown to a British Consul in confidence), prior to a brief spell of reform under the young emperor Kuang Hsü. Since 1898 they have not, as a rule, opposed missionary work.

Three items concerning this change may be added to the withdrawal of secret instructions from the Court. (1) The Jesuit Fathers and others, coming into China in the first instance as employees of the emperor, had of course official rank to start with. This being withdrawn by the successors of K'ang Hsi, they still thought it a

Official Opposition.

Missionaries and Official Rank.

possession more than desirable, and practically, in the people's eyes, assumed it. In 1899, as part of the indemnity for riots in Szechwan—it was formally offered them by Government—they took rank with Viceroys, Governors, and Prefects. By the “favoured nation clause” in the treaties, what was offered to one nation must be offered to all. And so all Protestant missionaries had the option of accepting official rank; but all to a man declined the honour. This enabled the officials to regard Protestant missionaries as a class by themselves, on their own merits. The “official status” was withdrawn by rescript of March 15, 1908, but not before this differentiation had taken place. (2) In 1902 the Missionary Association (Protestant) drew up a statement for the officials of China, disclaiming any authority in the law-courts, and asking that Church members be treated exactly as other subjects of the realm. This gave the officials courage to do so in all law-cases, involving Roman Catholic as well as Protestant members. (3) Most important of all, there was the

Protestant
Missionaries
Disclaim
Authority.

formation of a society which should act as middleman between mandarin and missionary, and between East and West. For officials neither attended the evangelistic preaching nor read the tracts issued for the "man in the street," nor did medical mission work or school work directly affect them.

There was needed a special mission of Christian literary men and journalists to the literati (Chinese civil officials are just literati in office). Dr. Y. J. Allen had started Christian journalism as early as 1868, branching off into a more general magazine for officials and scholars. David Hill and Timothy Richard had put out prizes for scholarly essays on moral, religious, and social questions after the great famine, and conceived the idea of a definite society to deal with these officials and scholars. This society was formed in 1887, under the leadership of Dr. Alex. Williamson, and called "The Christian Literature Society for China." It adopted Dr. Allen's magazine, the *Review of the Times*, and added books on all subjects for the uplift of China. In the spring of 1904 a weekly

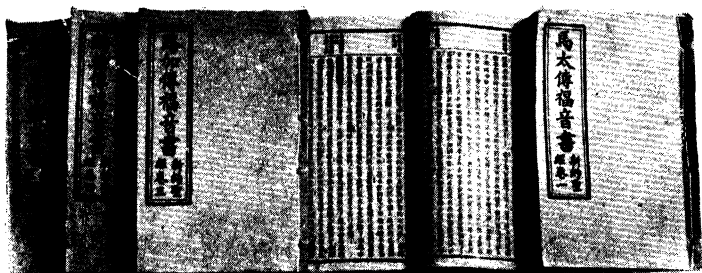
Missionary
"Literati" as
Middlemen.

magazine was started,¹ called the *Ta Tung Pao* (meaning "Common-Principles Review"), which, after the cessation of the *Review of the Times* on the death of Dr. Allen, began to be read at Court by princes and statesmen, by the Viceroy and Governors of all the province, and by other prominent officials, who now subscribe for 2,500 copies weekly. It has also a general circulation among the literary men of China and educated Chinese in seventeen lands beyond the seas. Books and magazines, and the personal intercourse of such men as Timothy Richard (of the Christian Literature Society for China) and Gilbert Reid (International Institute), have chiefly assisted in winning over the officials of China to a right understanding of the missionary's aim, as well as his message itself. The C.L.S. issues amount to some 215,000 volumes per annum.

Bible and Tract
Societies.

And here it is fitting to mention the fine work of the Bible and Tract Societies—the latter chiefly for the better-educated "man in the street."

¹ By the author of this volume.



CHINESE GOSPELS.



A MISSIONARY SELLING GOSPELS IN CHINA.

The Chinese inscription reads : " Spread Abroad the Heavenly Doctrine."

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The following table will serve to give an impression of the extent of their work :

British and Foreign Bible Society,
output for China in 1909 :
1,919,688 volumes, an increase
of 409,067 on the previous year.

American Bible Society, output for
China in 1909 : 1,008,020 vol-
umes, an increase of 482,832 on
the previous year.

National Bible Society of Scotland,
output for China in 1909 :
1,115,062 volumes, an increase
of 210,698 on the previous year.

Central China Tract Society, about
2,500,000 booklets and sheet-
tracts.

North China Tract Society, about
500,000.

West China Tract Society, about
300,000.

Chinese Tract Society (Shanghai),
about 400,000.

Fukien Tract Societies, about 120,000.

Hong Kong and Canton Tract Society,
about 45,000.

These Bibles, Testaments, portions,
and tracts are sold at a very low price,

instead of being given away. The populace considers them worth paying for.

In various parts of the land there are seventeen magazines for Church members. Of these, ten are denominational, but are read by members of all Protestant missions; the rest are interdenominational, but in some cases have only a local circulation—China being a land of such huge distances.

The Missionary
Staff.

The century after Morrison's arrival closed with 3,445¹ Protestant missionary workers from the West in residence in China—not all of them Morrisons, but all constrained by the same love of Christ which inspired him. And here we must recognise the grand work done by many whose names have been unmentioned, except among their small circle of friends at home and a much larger circle of natives in China. Not all the golden deeds have been reported in our missionary magazines; not all have been eulogised on missionary platforms. The half has never been told concerning the many who

¹ Two years later (1909) the number had increased to over 4,175.

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have added to their other fine qualities an understatement of their own achievements.

“The nobly dumb who did their deed,
And scorned to blot it with a name.”

Perchance some of these silent workers will shine the brightest in the Kingdom at last ; for theirs has been a persistent genius for hard work on the mission field—work done by the right hand unknown to the left in many of its noblest details. Some of them lie in humble graves on Chinese soil, with little in the way of epitaph. But their prayers live on in not a few hearts, and much of the solidity of the walls of the City of God in China is due to their unobtrusive toil.

Over twelve hundred wives of missionaries are included in the latest returns. And these have been workers too. Gaining his first sight of a Protestant minister's wife at Innsbruck in 1706, Father Ripa called her a “ priestess.” And this is what so many wives and mothers have been in China—representing God to man, and man to God, in a way that only cultured and devoted women can. Some of these

Missionaries' Wives.

mothers have just lived and loved, without much stated "work" beyond that in the family and the circle of missionaries, but the fragrance of such lives has gone forth as a witness to the grace of the Lord Jesus Christ.

Some twelve hundred unwedded lady workers are also included in the mission staff, and there has been a special sacredness in the labours of these, who have, many of them, given up prospects of a home of their own that they might build up homes for their Master in China; dealing so tactfully with superstition and stupidity among older and poorer women; or wooing forth the soul of China's future mothers, saying to the girls in their schools in Christ's name: "Damsel, I say unto thee, arise"; or nursing the sick, and battling with death; bringing soul after soul into touch with Christ through a life of winsome loveliness—themselves for long slandered, and reckoned by ignorant crowds as vile ones, as they went in and out amid scenes of squalor and scents unutterable—winning at last the love of whole



Photo by]

W. A. Cornaby.

MATERIAL FOR WOMEN'S WORK.

Group at the David Hill Memorial Girls' Boarding-school, Hanyang.

neighbourhoods, that so they might win the women and girls for Christ.

To-day there is a Christian community Statistics. of 214,546 baptised converts. The numbers may seem small as compared with the total population, but when the tremendous difficulties are taken into account it will be recognised that there is cause for encouragement. So great has been the opposition that Dr. Milne (1813-22) predicted that a century would be required to build up a Church of a thousand converts. Concerning this statement, Dr. John R. Mott says: "At the end of the first 35 years of missionary work in China it seemed as if Dr. Milne's prophecy *would not be fulfilled*, for there were but six converts to Christianity. . . . Even twenty years later . . . there were only 50 Protestant Christian communicants." Finally, there are to-day 12,082 Chinese workers, the "right-hand men" of the missionaries, or else trusty helpers in the women's work—as ordained pastors, evangelists, hospital assistants, colporteurs, and Biblewomen. And again, those unpaid, unofficial Christians, not enumerated

on any statistical tables, who have been living the prayer-life, and introducing a new sweetness into China's squalor of motive and deed. Not unfruitful has been the century starting with Morrison. But before it ended a New China, with problems of its own, had begun to be.

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THE FIRST CENTURY OF PROTESTANT MISSIONS IN CHINA

THE following table will serve to fix the main features of the century in the mind :

THE PERIOD OF PREPARATION (1807-42)

Began with Morrison's arrival. China was a fast-closed land : missionary work was only possible in Canton and the Portuguese colony of Macao, and was subject to severe restrictions in both places. Under edicts of 1724 and 1744, Christianity was an illegal religion and conversion was forbidden on pain of death. These edicts were withdrawn in 1845. The first " opium war " in 1840 brought the period to a close.

THE PERIOD OF THE PORTS (1842-60).

At the conclusion of the war, the Treaty of Nanking (1842) gave Hong Kong to England and opened five ports (Canton, Amoy, Foochow, Ningpo, and Shanghai) to foreign trade and residence. Missionaries speedily occupied the new ground. About seventeen societies began work in addition to those already in the field. The work was all on the sea-board and practically limited to the " Five Ports." A group of treaties, following the " Arrow War " of 1856-8, closed this period.

THE PERIOD OF PENETRATION (1860-77).

The treaties of 1858-61 opened the ports of Newchwang, Chefoo, Swatow, Kiungchow, Taiwan, Tamsui, Tientsin, Chinkiang, Kiukiang, and Hankow. The last three ports being on the Yangtse, it became possible for missionaries to reach the interior. Hankow was at once occupied by the L.M.S. (1861), and by the W.M.M.S. the following year. At that time there were about 115 missionaries in all China. In 1866 there were 17 mission stations—all along the coast with the exception of Hankow ; the 11 inland provinces were untouched. The China Inland Mission was formed at this time by Hudson Taylor. The first C.I.M. party landed at Shanghai, September 30, 1866. Gradually they worked into the interior. Long tours of investigation were taken in all directions, crossing China from side to side. In this way province after province was opened—Anhwei and Kiangsi in 1869 ; Honan in 1875 ; Shansi, Shensi, and Kansu in 1876 ; Szechwan, Yunnan, and Kweichow in 1877. In 1877 the first Missionary Conference was held in Shanghai, and it was estimated that the total number of workers then in the field was 473, representing 29 societies. The number of converts was 13,035.

THE PERIOD OF PROGRESS (1878-99).

The Shanghai Conference of 1877 roused much interest in China, and during the eighties thirteen new societies entered the field. The work developed everywhere, and medical, educational, literary, and philanthropic agencies were extended. In some parts there were occasional anti-foreign riots in which lives were lost from time to time. These were usually of local character. In the nineties there were more serious disturbances in mid-China, resulting from a series of tracts and placards of inflammatory nature issued by the literati of Hunan. The entire Yangtse Valley was disturbed, mission stations were attacked and burned, missionaries and converts were murdered. After the war between China and Japan (1894-5) the reform movement gained ground, but the reactionaries triumphed, and by the *coup d'état* of 1898 the Emperor was compelled to resign the actual control of the empire to the Empress Dowager.

THE PERIOD OF PERSECUTION AND ESTABLISHMENT (1900-1907).

The grabbing of Chinese territory by various Foreign Powers (1895-8) roused the national feeling to fury, and on the last day of 1899 the storm burst. Events moved with alarming rapidity, and by the middle of May the Boxer rising had assumed an alarming character. June, July, and August were months never to be forgotten. The land was deluged with blood. It was one last attempt to expel everything foreign. It was futile. It became clear to all that Christianity was too deeply rooted in Chinese soil to be expelled. From that time expansion and consolidation have been general. The Shanghai Conference of 1907 closed the century.

The above is abbreviated (in the main) from the Introduction to Mr. Marshall Broomhall's *Chinese Empire*.

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ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To understand the difficulty of evangelising China.

1. What are the landmarks of the missionary history of last century ?
2. What were the difficulties missionaries had to face ?
3. To what extent was China open to (1) Dr. Milne in 1813, (2) Hudson Taylor in 1856, (3) Griffith John in 1861 ?
4. What has been the attitude of the several classes of Chinese to Christianity ?
5. Make a list of what you conceive to be the reasons for the determined opposition that has been encountered ?
6. How far do you consider the progress of the century satisfactory ?

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CHAPTER IV

WESLEYAN METHODIST MISSIONS IN SOUTH CHINA

BY THE REV. S. G. TOPE

**Region and
People.**

THE provinces of Kwangtung and Kwangsi lie partly within the Tropics, the latitude of Canton being “nearly parallel with that of Havana, Muscat, and Calcutta.” The united extent of these provinces is greater than the combined area of the British Isles, Belgium, Holland, and Denmark—a great expanse of 177,000 square miles, diversified by mountain and plain, a prodigality of watercourses, and large tracts of fertile soil. There is a total population of more than 37,000,000, of which by far the major portion is to be found in the cities, towns, and villages of south and east Kwangtung. While sharing with all China in one form of the written



Photo by

[R. Hutchinson.]

A WAYSIDE TEA-HOUSE, KWANGTUNG.



Photo by

[R. Hutchinson.]

DAIENS NEAR YENGTUNG, KWANGTUNG.

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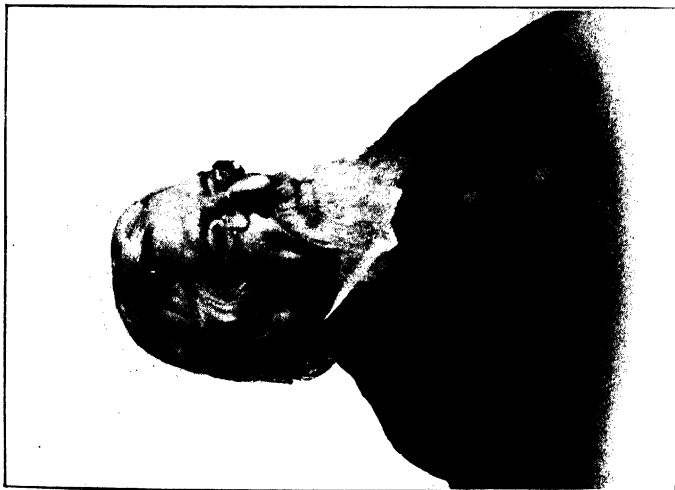
language, there is no speech common to the people of this region ; several dialects are in use, Cantonese being the most widely serviceable. The inhabitants are of a sturdy, independent spirit, and under provocation are quick to display scorn for foreigners ; but they are affable and hospitable towards foreign acquaintances. It is doubtless true to describe the vast majority as law-abiding and peace-loving ; but be the fault where it may, there is much lawlessness. The erstwhile free rovers of the sea and of the tidal channels in the Canton delta have been suppressed ; but piracy on the river-ways, brigandage in the countryside, kidnapping and blackmailing, are all common occurrences in the two provinces. Family or clan feuds are numerous, and the fights entailed are sometimes utterly ruthless in character. Withal trade and agriculture flourish, commerce thrives, wealth accumulates. The people generally are industrious, economical, practical ; they esteem politeness and respond to it, have a deep respect for learning, are not lacking in first-rate

mental capacity, and are not insensible to the call of high ideals. But townsmen and villagers alike worship ancestors, bow down to images, are in bondage to baneful superstitions, lightly yield to many vices, and suffer many sorrows. Possessing in the writings of their sages what may be fittingly termed an Old Testament, their eyes are not yet opened to the supreme worth of the world's New Testament; heirs of sterling precepts and principles bequeathed in their classics, they lack the richer heritage of the Gospel; familiar with ethical instruction, they are strangers to that mighty moral dynamic—"the salvation which is in Christ Jesus."

**Mission Foot-
hold.**

It was to assist in bringing the tidings of the grace of God to the Chinese that the Wesleyan Methodist Missionary Society, in the year 1852, appointed George Piercy,¹ Josiah Cox, and W. R. Beach as their first missionaries to

¹ Who went to China as an independent worker in 1851, and started the Canton Mission under conditions of much heroism. He is mentioned in Cassell's *Heroes of Britain*.



GEORGE PIERCY.

Founded the Wesleyan Canton Mission, 1851.
Retired, 1882.



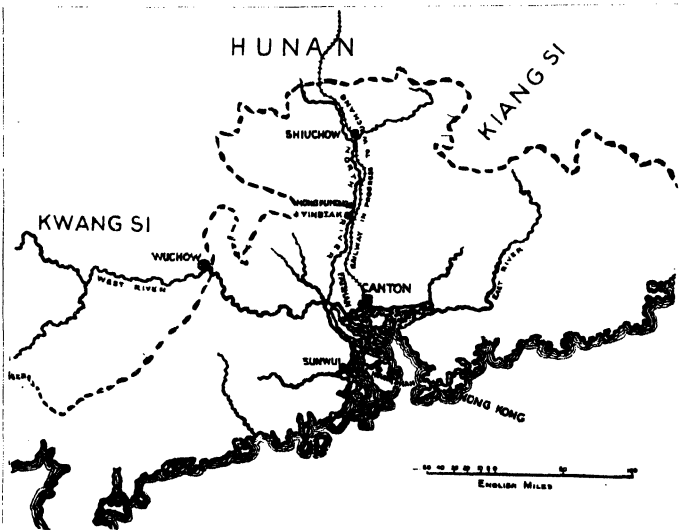
JOSIAH COX.

Reached China, 1852. Founded the W.M.S. Mtli-China
Mission, 1863. Retired, 1875.

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Canton, largest of all the cities in the Canton District. empire. Despite many obstacles, a firm foothold was secured, and, as opportunity and means were forthcoming, the number of centres of mission activity steadily increased. In the early days not only were country places difficult of access, but even Canton city was closed to foreigners. Missionaries resided outside the walls, and were allowed no glimpse of the interior except through gateways while distributing tracts to the people as they went in and out. Ten years later property had been secured within the city itself, as well as in the south and west suburbs. At Hong Kong rooms were rented in 1862. In the preceding year a preaching-place was obtained at Fatshan, but the first mission house there was not built until 1875. A chapel was secured at Sunwui in 1871; Shiuchow was occupied in 1877, and Wuchow (Kwangsi) in 1897. The mission now carries on work in thirty-eight places, which fall into three main groups—one in south and one in north Kwantung, with a third group situated in eastern Kwangsi. In the British

colony of Hong Kong the W.M.M.S. has a prosperous English cause, in addition to a mission to the Chinese; elsewhere the work is conducted entirely in one or other of the South China dialects.



MAP OF THE KWANGTUNG PROVINCE TO SHOW W.M.M.S. STATIONS.

Evangelism.

Evangelism means dissemination of the Gospel. From the point of view of missions, it is an endeavour so to diffuse a knowledge of the Gospel among the peoples, tribes, and nations of the

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earth that the life of all shall be raised to the level of Christian righteousness, peace, and joy. All missionary departments, agencies, institutions, exist primarily for this work. It is this task which constitutes the supreme obligation of the Churches, and forms for every Christian an essential part of obedience to Christ.

From the establishment of the mission, **Means.** preaching has held a prominent place among the methods employed ; teaching, also, dates from the commencement of operations ; healing by qualified physicians began at a much later date. These three represent our chief activities in this District for the propagation of Christianity. There are now in regular use for the purposes of evangelism forty pulpits, eighteen schools, and two hospitals. Lantern lectures, special services, distribution of books and tracts, also have a place. In the earlier years several commentaries, text-books, and other volumes of permanent usefulness were written and published in Chinese.

In every part of the District premises **Preaching-halls.**

have been leased, bought, or built to serve as meeting-places for Christians, and to provide for "street preaching" where practicable. It should be here mentioned that in China "street preaching services" are held, not in the street after the style of an English open-air service, but in some chapel, hall, or other building opening on to the street. During the preaching the hall doors are kept open, and people come and go at will; the congregation, like an open-air assembly, changing according to the pleasure of the moving crowd. By exposition of Scripture, or by popular discourse, the Word of Life is proclaimed, and year by year many thousands thus have the Gospel preached unto them. In these halls much good seed is sown, and a wide interest in Christianity is awakened.

Medical Work.

Medical work is an important feature of our Canton District. We have two well-equipped hospitals, and a third is projected. Our Medical Mission began in 1881, when the Rev. Charles Wenyon, M.D., rented a Chinese warehouse in Fatshan. The work developed rapidly,



Photo by]

[H. E. Anderson.

THE FRONT BLOCK OF WUCHOW HOSPITAL.



DR. WEBB ANDERSON AND STUDENTS AT FATSHAN.

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and a hospital was built in due course. In recent years a large new institution has been under construction, and as soon as it is complete the old one will be given up, a portion only being retained as a city dispensary. This new and modern hospital, built almost entirely from fees received from Chinese sources, will accommodate about 120 in-patients. A striking feature of the Fatshan medical work is that for some years it has had so large an income from fees as to be entirely self-supporting.

The medical work in Wuchow, in the Kwangsi Province, was commenced in 1897 by the late Dr. Roderick MacDonald, and remained under his care until he met his death at the hands of pirates in 1906. The first dispensary was a Chinese house-boat, anchored among the crowded river population. The present hospital was opened in 1904, and a new Women's Hospital last year. Medical work in the Kwangsi Province is in a very backward condition. Ours was the pioneer hospital, and even now there is only one other

hospital and one other dispensary in the whole province. In connection with our hospital we have a home for lepers maintained by the Mission to Lepers in the East. The leper inmates are under periodic supervision, and receive Christian instruction, together with such services as medical skill can provide for the amelioration of their condition.

In 1886 a Chinese worker, who had received three years' training from Dr. Wenyon at Fatshan, opened a dispensary at Shiuchow on the North River. Two years later Dr. Macdonald was appointed, and the work speedily increased, the number of consultations being doubled during his first year. After considerable difficulty, a site for a dispensary and hospital was obtained in October 1890; but in digging the foundations a number of skeletons were discovered. The opportunity thus afforded was at once seized by our opponents, who carried these bones through the streets of the city as evidence that the graves of their ancestors were being desecrated. As a



FATSHAN MEDICAL STUDENTS LEARNING TO DISPENSE.

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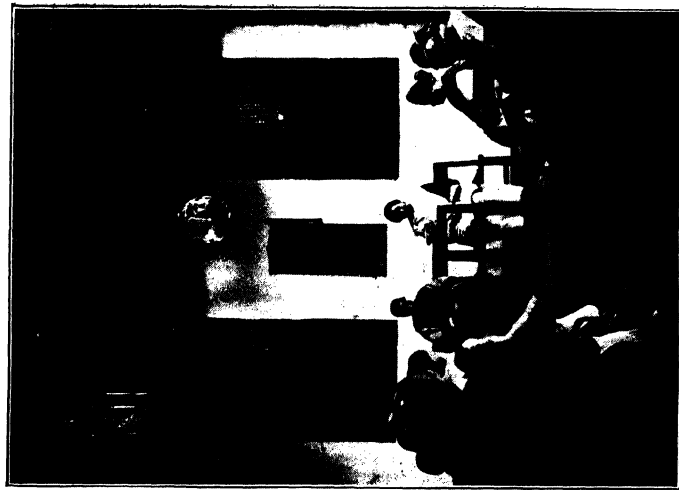


Photo by]

[W. A. Cornaby.

THE WAITING-ROOM, WOMEN'S HOSPITAL, HANKOW.

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result the lives of the missionaries were in great peril. Order was ultimately restored, but the work was stopped by order of the district magistrate, who declared that a new site must be found. This was done, but again opposition was aroused ; and as Dr. Macdonald was unable to obtain full and undisputed possession of the land, building operations were never commenced. Ultimately the doctor was called to supply at Fatshan, and was not able to return to Shiuchow to carry out his long-cherished scheme. After an interval of seventeen years an opportunity presented itself in 1908 to recommence medical work in this town, and a doctor was sent, but there was another interruption in the summer of 1909, and the work is again at a standstill.

Beyond the work of actual healing, our doctors give attention to the training of Chinese helpers in Western medicine and surgery. The importance of this work is self-evident.

It has not been found possible to develop educational work on a similar scale. We have no institution in the

Schools.

District for higher education, and the provision afforded by our elementary schools is quite inadequate, especially for boys and young men. The Women's Auxiliary maintains a Girls' Boarding-school in Canton.

**Influence of
Medical and
Educational
Work.**

The importance of medical and educational mission agencies can scarcely be overrated; they must be reckoned not as auxiliary, but as main forces. Granted always that the missionary's talents are truly consecrated to soul-winning, expressly engaged to lead Chinese to Christ, their potency here for the spread of Christianity will be as great in the consulting-room and at the desk as in the pulpit. There is special value in medical work from the humanitarian point of view; there is special value in educational work in relation to the supply of leaders for the Chinese Church and the nation. But apart from these distinctive features, there are considerations which show that hospitals and schools (boarding-schools especially) are not inferior to preaching-halls as evangelising centres. These institutions inspire confidence,

—Christian and non-Christian meet there on a plane of easy intercourse and mutual respect; they provide a prolonged opportunity for study of the Gospel; and through their instrumentality access is more readily obtained to the classes whose influence is most powerful in the land. These things, of such manifest help, show that the two agencies can rightly claim to be of front-rank importance among means for dissemination of the Gospel. Further, they have a strong basis of appeal. Their credentials are plainly readable, their utility is undeniable, they meet acknowledged needs, and are popular by virtue of a considerable demand for them; in short, the people recognise their worth, seek their assistance, and in part or in full are willing to pay for their benefits.

The deservedly honourable place which the pulpit has held and still holds in British Methodism accounts to some extent for the slow growth of conviction as to the equal worth of school and of hospital for evangelism in the Far East. The Wesleyan Church has enlisted but

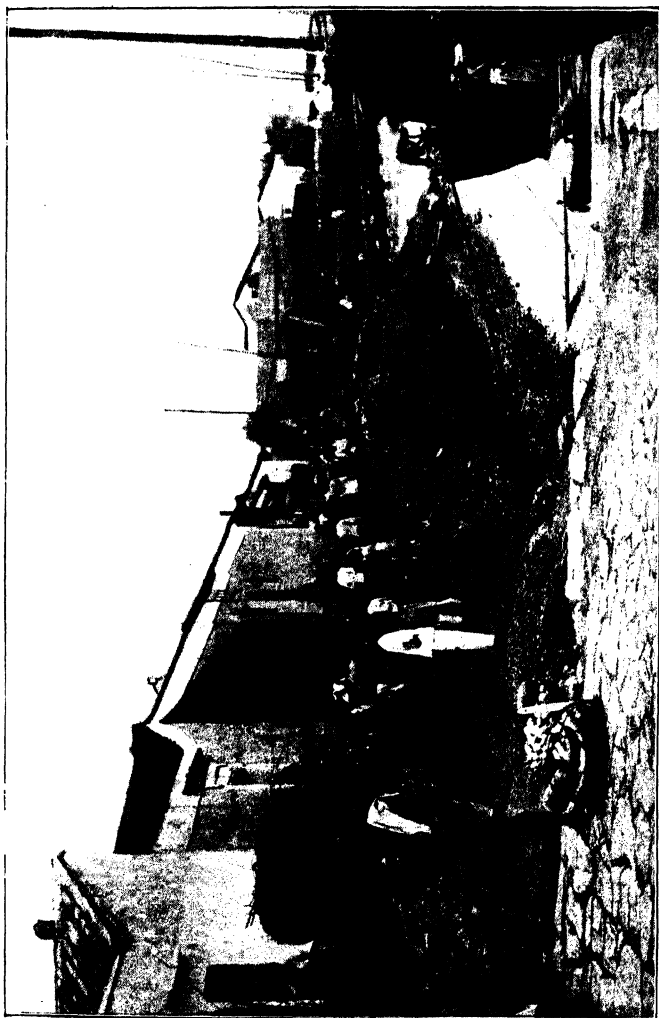
a small number of physicians and tutors for service in the Chinese field.

Touring.

Beyond the visitation of out-stations, touring for evangelistic purposes is extremely difficult in this District. Foreigners are virtually shut out from many large thriving villages near Canton and Fatshan. Even physicians are not always welcomed with cordiality. Villages here are the homesteads of the patriarchal family or the clan, and unless invited a stranger's visit is by many resented as an intrusion. In the sparsely populated mountainous region the animus is not quite so strong; but even where chapel premises have been secured, the missionary's first visit has in more than one instance brought persecution upon the group of Christians there.

Women's Work.

The ladies of the Women's Auxiliary and the wives of missionaries co-operate with the Biblewomen and schoolmistresses in order that the women and girls of these provinces may become partakers of the light, the joy, the love which the Gospel brings. This work very specially affects the future



A CHARACTERISTIC RIVER-BANK SCENE IN SUMMER.

of home-life among the Chinese ; it gives promise of a time when in this land it will be the common lot of the child to enjoy the unspeakable blessing of a Christian mother's care. The girls' and women's boarding-school in Canton is one of the most valuable institutions of this District ; there is a small establishment of the same kind at Wuchow, and more than half the number of elementary schools are for girls.

The community of believers, created through the prayerful endeavours, past and present, of the mission, is one which justly calls for praise to God. Its members are "our glory and our joy." Most of them are Christians of the first generation. They have been emancipated from errors and fears—the oppressive bonds of superstition and idolatry ; and they have also been introduced to that new spiritual life through faith in Christ whose fruitage is slowly ripening in Western Christendom. (Gal. v. 22, 23 ; Matt. xxii. 37–40.) Measured by the New Testament ideal, by Christianity in its per-

The Christian
Community.

fect expression, it may be prudent to describe them as only in process of becoming Christian, as saints in the making. Can more be said of the bulk of believers anywhere? The Chinese Christian community, like those in other lands, contains persons of different statures, intellectual and spiritual; there are degrees of attainment in knowledge, grace, consecration; some are weak, some strong. Not every one among them has been called upon for Christ's sake to endure robbery of crops and agricultural stock-in-trade, to be burnt out of house and home, to be beaten in public, to be boycotted or to be put to personal torture; some, however, have thus endured. All do not exhibit the contentment of an old brother who said that the one and only remaining trouble in life to him was inability, through feebleness of voice, to shout aloud the praises of God; all do not build a room on the housetop for private prayer; all do not abandon business in order to preach the Gospel at their own charges; but a few have so done. Allowing for an Ananias, a



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[R. Hutchinson.

WESLEYAN CHAPEL AT THE UPPER CRAIGS, NORTH KWANGTUNG.



Photo by]

[R. Hutchinson.

GROUP OF CHRISTIANS AT LOK CHENG CHURCH, NORTH KWANGTUNG.

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Demas, or other type of faulty member, the encouraging fact remains that in a dark environment there is a Chinese community which stands firmly and worthily for the Christian faith and life and hope.

This community is divided into thirty- **Local Churches** nine Societies or local Churches. Their organisation is modelled after the English Methodist type. Critically examined, however, this is still more an aim than an achievement, and when the Chinese take the moulding of the constitution into their own hands, some loving labour by missionaries in this direction will no doubt be lost. The ultimately decisive factors in church organisation are the preferences of native Christians, the peculiarities of local conditions, and, so far as applicable, the usages of the country. The Church in China is a young living organism, and ought to be allowed full scope for natural development. As an illustration of what is desirable here, one may take the evolution of the Methodist Church in England, where the whole system arose, as Wesley says, "without any

previous design or plan at all . . . just as the occasion offered . . . following only common sense and Scripture.”¹

**Support and
Control.**

Missionary work in the formation of Churches may be pronounced a success wherever a local Society undertakes the burden of its own support and government. No Church can be regarded as properly established so long as it leans upon foreign props of any kind whatever. A truly indigenous Church is one whose maintenance and control are self-provided, one whose stability and growth are independent of adventitious helps, financial or official. The local Churches of this District have made some progress towards self-support. In Canton it is practically attained, and the same may be said of the two organised Societies in Fatshan ; in the Mong Fu Kong Circuit as in that of Sunwui there is a pastor maintained partly by local subscriptions and partly by grant-in-aid from a Chinese connexional fund ; and in one or two other places self-support is within sight. In the matter of government the limit of attainment possible under

¹ *New Hist. Meth.*, vol. i. p. 223

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existing conditions has probably been reached in most places. One thing may be taken as a sign of the times : the strong patriotic sentiment of modern days is felt by the Christians and the non-Christians alike. " China for the Chinese " is a popular maxim, whose currency in the south slightly disturbs the harmony of relations between missionaries and converts, and affects the control of local Churches. Foreign rule is felt by a few stalwarts to be objectionable, even in ecclesiastical affairs. Yet, on the whole, this is really an excellent feature in the situation, essential to the existence of a robust independent Chinese Church.

Strictly speaking, a missionary is an **The Pastorate.** ambassador to non-Christians ; a messenger not so much to believers as to unbelievers. At the same time it is obvious to any worker on the field that the newly baptised are in need of further instruction, and that it is incumbent upon him to provide it. It often happens, therefore, that where a missionary is in residential proximity, the local Church comes to depend

upon him for regular ministration, and the missionary assumes church office and rule. At the out-stations the Societies are placed under the care of foreign-paid catechists, and at intervals are visited by missionaries. The problem is how to furnish an efficient Chinese pastorate for the ever-increasing number of societies, scattered over a very wide area. To ordain Chinese to the ministry and to support them by foreign funds is to fail in a most material particular. English Methodism to-day is a highly complex organisation, and it is conceivable that in China it might be well to revert to the practice of primitive times; to follow, for instance, what obtained in the Church of the second century of the Christian era, when "the officials were separated by no sharp line from the people by whom they were chosen, and with whom they had to act in concert. They were not a professional class, but men of the world who practised worldly trades such as those of physicians, lawyers, farmers, silversmiths, or small shopkeepers."¹

¹ Gwatkin, *Early Church Hist.*, vol. i. p. 230.

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Much attention has been given to the education of Chinese co-workers, and the present Theological Institution in Canton has an average of twenty men in training each year. The Institution was opened in 1890 to meet a need long felt by many pastors, evangelists, and teachers for our work. Besides the resident students undergoing a full course of training, local preachers and office-bearers in the Chinese Church are invited to come to the Institution for Bible study and training in Christian service. In 1906 the curriculum was altered to include a wider range of subjects, and so keep abreast of the modern educational advance in China. The services of Chinese agents are indispensable, and most praiseworthy; it is chiefly upon their efforts that the evangelism of China must depend.

The public means of grace are brought within reach of the members. Assembly for worship on the Sabbath is customary in all places which the mission has occupied, and there are meetings during the week for prayer, Bible-study, or testimony. The Scriptures are read and

Canton
Theological
Institution.

Edification of
the Chinese
Church.

expounded, though not always by trained workers. The practice of private prayer and family worship is inculcated. Some of the Christians display a remarkable gift for extemporaneous prayer, though the majority perhaps rather resemble the Chinese student who, after a few trembling utterances, concluded with the humble admission: "I know no more. Forgive. Amen." Conventions for the deepening of the spiritual life are held occasionally. As means for edification they are appreciated and fruitful.

Activities of
the Chinese
Church.

It is impossible to gauge accurately the amount of work for Christ which is done by the members. Some hold week-evening meetings in their homes for social prayer, or for evangelistic purposes, neighbours who are inquirers being invited to attend. There are voluntary church officers whose help is regularly given, and there is evidence of informal, unostentatious service by others of the community. They care for the poor, and contribute to the usual fund. In Fatshan as well as in Canton a home of moderate size has been provided, where a few aged and

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needy members are supported by the local Church. It is certain that when one or two existing disabilities have been removed more initiative and enterprise will be displayed for the extension of the Kingdom of God in these provinces. Christian communities in China are not free to propagate their new faith except under the auspices of the foreign missionary. In recent years some of the Christians have petitioned Chinese officials of high rank for greater liberty, but without success. Christianity is permitted a wide toleration, but not full freedom ; what legal right the Chinese have to become Christian is secured to them by foreign treaties, not by unconstrained charter from the Chinese Government.

Our Canton District has a little over **W.M.M.S.**
2,000 adults (Chinese) in full church **Statistics.**
membership, including 35 local preachers, 24 class-leaders, and 33 stewards. These are the tabulated returns for the year 1909. They must not be taken as indicating a uniformly high standard of excellence among the members, or an equal fitness and devotion among the

workers ; and they only imperfectly reveal the actual progress of Christianity among the masses. But the potential worth of such a company of believers in this land is incalculably great.

The Non-
Christian
Multitude.

Reports from the mission field are usually concerned with church increase and the narration of incidents which appeal to the imagination and the heart. The interest of many supporters is based upon what is dramatic, adventurous, thrilling, marvellous in the missionary story. One consequence is that achievements on the foreign field are apt to be thrown out of true perspective, things exceptional and things typical get confounded, and the triumph of Christianity is by some supposed to be on the point of completion when in fact it has scarcely begun. It has to be kept in mind that the soul of a missionary is prophetic ; in a single seed he can see a great harvest, in one believer a converted nation. Not for that is he to be discredited. Even as his Lord in the prescient utterance, " I beheld Satan fallen as lightning from heaven," so the missionary beholds final victory

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from the very outset of the campaign.

To learn what is the actual state of affairs here, one must consider not the Christian community only, but also their environment, and gain a clear idea of what remains to be done among the non-Christian multitude. Some few instances have been known in South China of persons zealous for bringing in the sheaves who, finding that the sickle was not in extensive demand, promptly and in high dudgeon sailed for home, declaring that they had been misled into believing that this field was "white unto harvest." It is to be hoped that most candidates for service in the Orient are better informed. To any disinterested spectator it is plain that within the limits of the Canton District there is not an eager desire on the part of the people to embrace Christianity. The masses are not crying out for the Gospel, and visible tokens of surrender to Christ are relatively few. Look at the great mart of Fatshan. So far as appearances portend, this wealthy, busy centre is not near to even nominal acceptance of "the

word of this salvation." Out of half a million people there are probably not more than five hundred adult members in the different Churches. Incense to idols still ascends from shrines in house, shop, street, and temple; costly processions are held in honour of gods and goddesses of wood and stone; births, marriages, funerals call for Buddhist, Taoist, or other non-Christian rites; and all life's affairs are held in relentless grip by superstition in some form. This is characteristic of most parts of Kwangtung and Kwangsi. Nothing like a mass movement towards Christianity has yet occurred, and tested by purely numerical results progress is slow.

Cheering Signs.

Notwithstanding this, there are signs that the emancipating power of Christian truth is being felt by the people. Much has rightly been ascribed to the impact of Western civilisation, though in this connection it should not be forgotten that humane progress in the West is mainly a product of Christian principles and ideals. Missionary activity, however, is entitled to a chief place

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among factors which make for progress in China; and there is reason for affirming that the vitalising influences of Christianity are not limited to the professedly Christian community. (1) Efforts for social and moral reform, in which church members and non-Christians join, are noteworthy. By the formation of societies, processions in the streets, distribution of literature, public meetings, and by the vernacular Press, a crusade is being undertaken against opium-smoking, foot-binding, domestic slavery, gambling, and other abuses. Although in expression fitful rather than persistent, there is the growth of a public spirit making for righteousness, which owes much to the stimulus of the Gospel. (2) Idolatry, so firmly entrenched in the south, is not wholly unaffected. In recent years Canton has witnessed the destruction of a great many idols, the conversion of a few temples into schools, and the assessment of temple revenues to meet the cost of modern education. Of Lungchow, in Kwangsi, it is stated that only one is left out of a large number of temples,

all the others having been either rased to the ground or turned into schools. Last year (1909) two temples in the Canton delta region were visited by a magistrate, under whose orders the images were dragged into the open, beheaded and broken in pieces. Incidents might be given from other parts of these provinces ; and while one must not infer that there is any popular revolt against idolatry, these things certainly do reveal a considerable decadence of faith in idol worship. (3) One other sign deserves mention, viz. the countenance which is openly given to mission college and hospital work by the provincial officials. In Canton certain annual functions of the larger mission institutions are attended by the civic authorities in person or by proxy. In 1907 the celebration of the Morrison centenary was an encouraging instance of Chinese public appreciation of Christian missions. That expressions of goodwill by the governing classes are not more frequent, is attributable largely to lack of such equipment on mission stations as would give suitable oppor-



THE LATE EMPRESS-DOWAGER OF CHINA.

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tunity for cultivation of cordial relations.

A few of the things which seriously ^{Obstacles to Progress.} impede the spread of Christianity may be summarised. (1) The suspicion that missions have ulterior designs of a political nature has not yet passed away. (2) Many still imagine that to accept the Gospel one must join a "foreign" Church. Nothing is more common than to hear critics speak slightly of the faith as "foreign religion," and converts are often stigmatised as unpatriotic. (3) Opposition of the Confucian School. Chinese scholars do not see that the Gospel will "fulfil" the ethics of their classics, any more than the scribes and Pharisees of Judæa saw that it fulfilled the Law. They strongly object to a substitution of the New Testament criterion for religion and morals.

It was in the earlier period of the ^{Troubled Times.} Taiping Rebellion that the W.M.M.S. entered upon its task. From that date onwards there have been only brief experiences of really peaceful times. Work has been hindered repeatedly by disorder or disaster, traceable in most

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cases to international complications, or to political unrest—the wars, rebellions, and outbreaks of anti-foreign hostility so plentifully recorded in modern Chinese history.¹ Again and again a stop has been put to activity, and to ensure their safety missionaries have been recalled to Canton, or withdrawn to Macao or Hong Kong. There have been several attacks upon mission property, the worst being that in the Sunwui Circuit in 1900, when five chapels and two schools were destroyed by rioters. At the same time many Chinese Christians were driven from their homes, and had to flee to Canton or Hong Kong for refuge. Prices have been set upon the lives of missionaries and catechists; some of the staff while journeying have been “held up” by bandits and robbed. In 1906 Dr. Roderick J. J. Macdonald was killed by pirates on the West River, while travelling by steamer from Canton to Wuchow. Even in the present year (1910) mutinous troops in Canton, and marauding bands in

¹ The story is told at length in *The W.M.M.S. in China*.

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the vicinity of Wuchow, have been disturbing factors. Rate of Progress.

The European staff has never been a large one in any given year. Break-down in health has frequently necessitated retirement from the field, and for a long time past continuity of the work on some stations has not been adequately maintained. What progress has been made is due to the gracious help of our God. Confronted by the surviving elder brother of civilised nations, face to face with an ancient, conservative, exclusive people, naught but Divine power could make efficient any missionary endeavour to break down barriers to the admission of the Gospel. It was in 1857 that the W.M.M.S. reaped its first harvest, the number of converts being 5; at the end of ten years there were 23 converts; of twenty years, 81 converts; of thirty years, 260 converts; of forty years, 728 converts. Here is steady improvement in the rate of increase. This has continued, for while it took more than forty-five years to win the first thousand adult church members, the twelve years ensuing have

**Army and
Navy Work.**

added a second thousand to the membership roll.

Attention to the Army and Navy dates back to 1859, when pastoral care was given to about twenty soldiers, members of Society, who were in garrison at Canton during the "Arrow War." After the British troops withdrew from this city much good work for soldiers and sailors was done in Hong Kong, chiefly through the devotion of earnest Methodist laymen. In 1888 a Wesleyan minister was appointed to Hong Kong, and in 1893 a garrison church was built there. Two years later "Army and Navy Rooms" were opened, and were the centre of good work until the new Sailors' and Soldiers' Home was erected in 1900. The Institution has a good coffee-bar, a comfortable reading-room, two billiard-tables, a meeting-room, a prayer-room, and one hundred beds. There are some 4,000 sailors and 2,000 soldiers stationed in Hong Kong, except for four or five months in the hot season, when the fleet goes to Japan. Those who know anything about the prevalence of gaiety, drunken-

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ness, and vice in Eastern ports will understand what a boon this home is to those who desire to live a pure, godly life. To-day Methodism has a flourishing English Church in the colony, comprising a large number of civilians in addition to members from H.M. forces.

Beside the W.M.M.S., nineteen other Protestant Societies are at work in South China. There is a strong feeling of comradeship among most of them, but as yet nothing noteworthy in the shape of federation. Of these societies, the L.M.S. is the senior, dating from 1807; eight others entered this region earlier than the W.M.M.S., though all are not located in Canton. The missions are under exceptional obligation to the Bible Societies for their versions of the Scriptures in Chinese, both colloquial and book style; they owe much also to the Religious Tract and other Societies for supplies of Christian literature in Chinese.

In the religious world to-day inquiry has arisen as to the aim or object which should dominate missions, and guide in general policy. Is it the conversion

Comrades in
Service.

The Ruling
Aim.

of individual souls—an early view ; or the expansion of one's chosen denomination—a prevalent view ; or the Christianisation of nations—an advocated view ? Which of these is most in accord with the command to “preach the Gospel to the whole creation,” to “make disciples of all the nations” ? It is best to conclude that the first and third views are not to be brought into opposition ; and to hold that while new life in Christ Jesus is a personal experience, and individual souls are a true objective for the missionary, no effort ought to be spared to commend Christianity to the rulers and the people with a view to accelerate general recognition of its worth and authority by the nation. In a broad historic sense, Christianity among Western peoples has been a slow process of development from the nominal to the real, from form and creed to life and godliness ; and it is not unreasonable to assume that something analogous will occur in China. The second view—expansion of particular denominations—is not regarded as ideal by any one. The prob-

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lems involved are the Gordian knot of Protestantism, but much prayerful thought is being bestowed upon the subject, and the day draws nearer when this knot will be successfully untied or cut. Happily, it grows clearer that the questions in debate properly belong to the sphere of the practical intelligence. This gives promise that difficulties will eventually disappear, and God's army move forward in more thorough union, for the establishment of His Kingdom. Meantime, the twenty societies at work here will seek to augment the number of disciples, now reckoned to exceed 40,000 in the two provinces.

The rightfulness of the claim of the Christian religion for universal sway, the justification of missions to non-Christian peoples, the obligation of the Churches to labour unceasingly for the enthronement of Christ in human hearts in every clime—all are demonstrable not simply from the New Testament, but also emphatically from the world's need. If any cry persists in the world that can be called universal, it is the cry for righteousness ; if there

The World's
Need.

be any deep-seated ungratified longing common to the great masses of all nations, it is the longing for peace. That injustice and strife abound in Southern China requires no telling. It was but a few months ago that seventeen maimed bodies, blackened by bomb explosion, lay dead or dying in a village near Fatshan, victims of clan enmity; it was but yesterday, within the limits of our North River Circuit, that forty lives were sacrificed in a clan fight. And yet, paradoxical as it may sound, both sides would protest that they sue for justice, and strive for amity. Not here alone, but everywhere, the voice is loud which calls for righteousness and peace. These blessings are confessedly of Catholic value; they are the natural products of the Christian faith. At this hour there is no place on the earth where they obtain in greater measure, or abide in more security, than where the spirit of Jesus Christ is predominant among the people. He indeed is Prince of Peace. The far vision and theme of the angels who sang His advent was

“peace on earth.” His Gospel is a Gospel of peace, though not at the price of righteousness. For He also is Sun of Righteousness. His light permits no corruption; the new life He gives is a life unto righteousness. His great purpose among men is to set up in strength God’s Kingdom of righteousness, and it is this Kingdom which men are urged to “seek first.” To the Hebrew poet salvation was brought nigh when to his listening ear came the words, “righteousness and peace have kissed each other.” Not the one at the cost of the other, not a poverty of both, but the two in happy union to bless the people. What vital need in twentieth-century South China is more obvious or clamant than this? What but “the power of God unto salvation” can meet it? And what summons more imperative could ever come from the world to impel the Churches to combine with one accord for the promulgation of Christianity?

ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To consider the methods to be employed in the evangelisation of China.

1. Enumerate the methods of work now employed in our Canton District. Can you suggest any other methods ?

2. Which would you rather be as a Chinese missionary—Evangelistic, Educational, Literary, Medical, or Philanthropic ? Give reasons.

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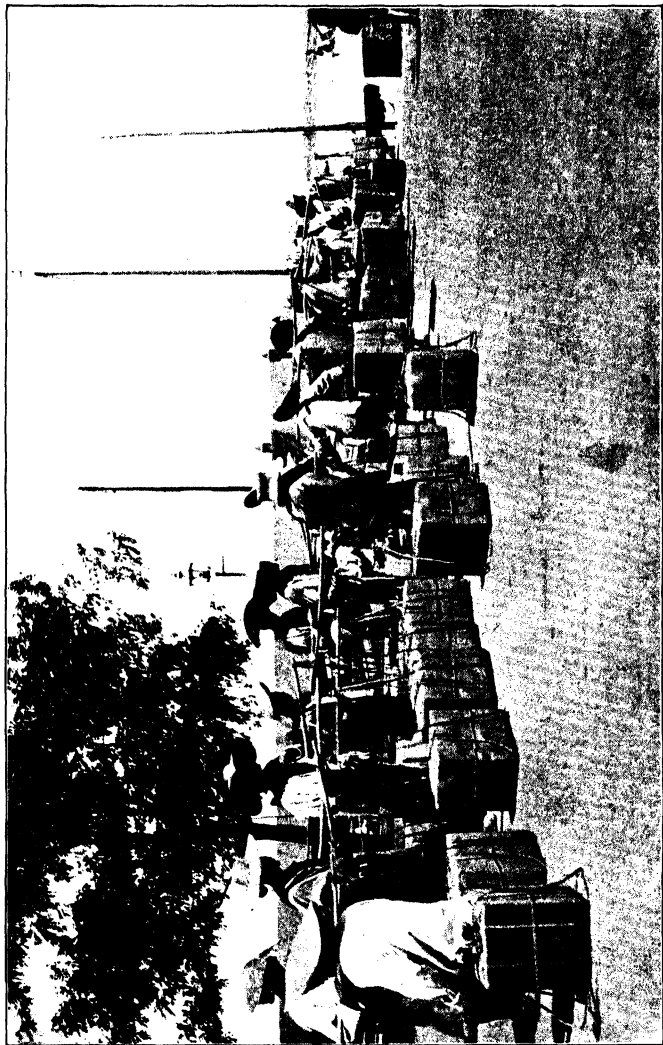
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SHIPPING TEA AT HANKOW.

CHAPTER V

WESLEYAN METHODIST MISSIONS IN HUPEH

BY THE REV. G. A. CLAYTON

THE Province of Hupeh ("North of the Lake") and its adjoining province Hunan ("South of the Lake") were one under the last dynasty, being then called Hukwang ("Lake expanse"). In each case the name refers to the Tungting Lake, which is the largest in China. Hupeh has an area of 71,410 square miles, so that it is larger than England and Wales, and a population estimated at 35 millions. The eastern portion of the province constitutes a large, well-watered plain. The remainder is mountainous, some of the mountains being more than 4,000 feet high. "The plain being well watered is very fertile, and though in the mountains famines do occur, the province is not in the same

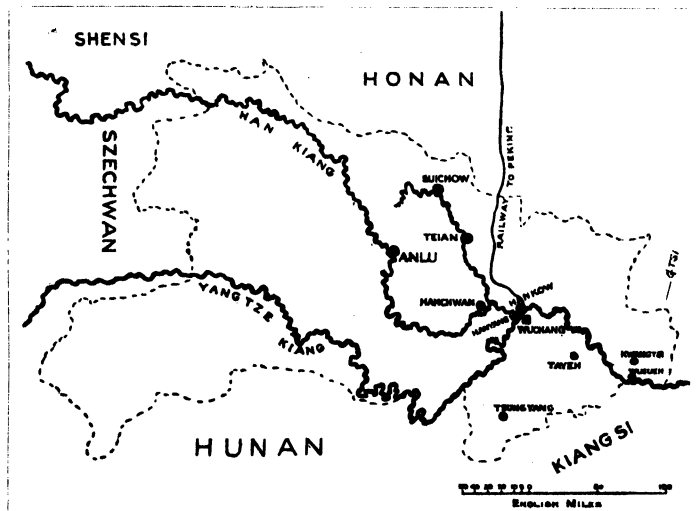
The Hupeh
Province.

**The Three
Cities.**

danger of depopulation as are other parts of China." Near the Hunan border is situated one of China's sacred mountains, Wu-tang-shan, which is dedicated to the founder of the Taoist sect, and thousands of pilgrims from all parts of the empire visit this shrine. The Han River unites with the mighty Yangtse in the midst of this province, and Wuchang, the provincial capital, Hankow, "the mart of nine provinces," and Hanyang are situated at the angles made by this confluence. The railway to Peking has its headquarters at Hankow, and lines are projected from there to Canton and to Szechwan. Ocean steamers can in the summer easily reach Hankow, which is situated 600 miles from the coast, and shallow-draught steamers can proceed for hundreds of miles farther up the Yangtse, and across the lake to the capital of Hunan. The three cities named have a population of not less than a million souls. By the German Treaty of 1861 Hankow was opened as a port, and Griffith John and a companion arrived there before the year closed.

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The Wesleyan Missionary Society has ^{W.M.M.S.} its head-quarters in the three cities, ^{Stations.} and has thence extended an almost unbroken chain of stations and out-



MAP OF THE HUPEH PROVINCE TO SHOW W.M.M.S. STATIONS.

stations down the Yangtse to the south border, and another up the basin of the Han and its tributaries to the north border. The names of the principal stations are mentioned in the following narrative, and the general position of the circuits can easily be remembered

if a little attention be given to the map.

Other Missions. Several other missions are at work in the Hupeh Province, but the field has been well divided, and of all the out-stations opened by our Society only two are at present occupied conjointly with other missions. The most important of these other missions are the London, the China Inland, the Church of Scotland, the Swedish, the American Baptist, and the American Protestant Episcopal.

If the first four chapters of this book have answered the purpose for which they have been penned, they have left on the mind of the reader the clear impression that the past century of missionary work in the Chinese Empire has not been in vain in the Lord. The great spiritual movements now being witnessed in China give abundant proof that the Gospel of our Saviour is well fitted to reach the hearts of these dwellers in the Far East, and to win their faith. Let us now turn our thoughts more in detail to the work of the W.M.M.S. in Central China, and

learn that the Pauline dictum that tribulation, in its ultimate working, produces a hope that will not be put to shame has been there exemplified.

For the twelve years succeeding 1852 ^{The Original Field.} our Missionary Society had but one District in the Far East, and this was known as the China District—presumably the largest which British Methodism has ever claimed, be it for area or for population. Its immensity soon led the brethren in Canton to urge occupation of other strategic centres, for in January 1863 the stations recommended included Hankow, Peking, and Tientsin.¹ Ere long work in Central China was fairly started, and the field was divided into the two Districts of Canton and Wuchang, the first including all the stations and out-stations in the Kwangtung Province, and the latter the new work in Hupeh.

The work in Hupeh began in a time ^{The Taiping Rebellion.} of great distress, for the Taiping Rebellion was ravaging these usually fruitful regions. Town after town had been destroyed, and the rebels, who

¹ The last two were never occupied by the W.M.M.S.,

had started out under the guidance of the "Heaven King" to dethrone the reigning dynasty and to abolish idolatry, were degenerating into marauders of the worst type. Such experiences as those of Chü Shao-an (who became our first Chinese minister) were not uncommon. Returning to Hankow after a short absence in the autumn of 1855, he found that great mart in ashes and his business premises destroyed. Fearing that some evil might also have overtaken his family, he journeyed with all speed to his country home, only to find that his wife had hanged herself to escape outrage, that his little ones were dying as the result of their sufferings, and that of the ten persons who had composed the household one alone could survive.

Invited by the
"Shield King."

But among the leaders of the Rebellion was one known as the "Shield King," who had once been a Wesleyan evangelist in Canton. This man sent a letter to the Rev. Josiah Cox (then on furlough in England after a term of service in the Canton District), urging him to come to Nanking as chaplain to their Court there. The call was so

clear that the Mission House at once set him free for this work. But when Mr. Cox arrived at Nanking and entered the palace, he found that the "Shield King" was unable to offer him even a welcome, because the other leaders were intent on establishing a religion which had as its deity a Trinity composed of the Heaven Father, the Heaven Brother (Christ), and the Heaven King (the rebel leader); and the mere fact that the "Shield King" had invited a missionary to teach the Gospel had involved him in trouble. How determined the "Heaven King" was on this point may be learnt from the fact that, shortly before Mr. Cox's arrival, he had summarily decapitated two copyists for failing to remove from the proofs of a tract some words which conflicted with his new doctrines.

Having failed to influence the rebel leaders, Mr. Cox decided to attempt a separate work in some place removed from their influence. To this end he visited several places, and in March 1862 found himself at Hankow, whither the Revs. Griffith John and Robert

Josiah Cox
Reaches Han-
kow.

Wilson of the London Mission had preceded him. One day soon after his arrival Mr. Cox climbed to the top of the Tortoise Hill and thence looked down on the ancient city of Hanyang, just rising from the desolation of the Rebellion; on the far-stretching walls of Wuchang, a former capital of the Empire, and the seat to this day of the Provincial Government; and on Hankow, the greatest trading centre in Central China.

“The sight of these vast multitudes,” he wrote, “and the thought of their spiritual darkness, stirred my spirit and led me to prayer; and in that prayer was the commencement of the mission.”

“The sanctified common-sense of Mr. Cox perceived that this place was the key of Central China, and he wrote home to the Committee proposing the establishment of a mission centre, and asking for seven new men—‘one trained for educational work, one a medical missionary, and, before all, one man of high literary qualifications.’ The Committee sanctioned the scheme, and the work began.”

William Arthur, then one of the



Photo by]

[W. A. Cornaby.

THE FIRST PROTESTANT CONVERT IN CENTRAL CHINA.

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Missionary Secretaries, wrote to Mr. Cox, saying that he might be assured that as soon as the Committee could satisfy themselves that Providence had given them the comrades that Mr. Cox needed, they should be sent.

Meanwhile Chü Shao-an,¹ after undergoing much distress and even actual torture at the hands of the rebels, who at various times had captured and released him, started to bring his mother to Hankow. But alas! she died on the way, and he arrived in a state of utter desolation. This was God's opportunity, and the young man was led in a spirit of curiosity to the hall where Griffith John was preaching the Gospel. He was interested in the message, became a sincere believer, and was the first Protestant convert baptised in Hupeh—probably the first in all inland China.

The First
Protestant Con-
vert in Mid-
China.

Mr. Cox having previously studied Cantonese, and now needing to learn Mandarin, was at this time seeking for a teacher, and Mr Chü undertook the task. Soon the two men were drawn together in soul; and with the ready

Chü Becomes
Cox's Teacher.

¹ See page 156.

consent of Griffith John, the teacher was ere long promoted to the position of colleague to the missionary in his work. Just before this appointment was made Mr. Chü endured severe temptation. As the country was becoming pacified, lands were being reclaimed by their old owners through the merchant guilds. So Chü approached his guild with a view to recovering his lands, but the heads of the guild refused to help him unless he renounced Christianity. His answer is memorable: "The property may go. I believe in Jesus, and shall worship Him all the days of my life." And this he did, serving Christ with unswerving loyalty, first as an evangelist, and from 1875 as a minister, till his death in 1899.

**A Missionary
Reconnaissance.**

When a site had been bought in Hankow, and a chapel erected, Mr. Chü was left in charge, while Mr. Cox took a journey into the Hunan Province, with a view to choosing a centre for operations there. Hostility to foreigners was not then so strong in Hunan as it subsequently became, but, as the support of the Home Churches was not given to

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the scheme, Mr. Cox was compelled to lay aside the idea and limit his work to Hankow. A later journey into the Kiangsi Province did indeed result in the purchase of a site at Kiukiang, but as the Missionary Committee could not see its way to use it, it was transferred to the Methodist Episcopal Church of America.

Meanwhile, God had laid his hand on a young doctor, F. Porter Smith. Educated at Wesley College, Taunton, he had had a brilliant career at King's College, London, and had settled in practice when he heard the call to China. He arrived at Hankow in May 1864; and though he was only able to spend six years in the work, owing to the effects of the climate on his constitution, to him belongs the undying honour of being the first medical missionary to work in Central China. And what a work he did! Two months after his arrival he began seeing patients in a small Chinese house, and two other such houses were used as wards. Owing to the novelty of the work nearly 19,000 patients were seen in the first year, and though in the second year the number dropped

The First
Medical Mis-
sionary to
Mid-China.

"The Hospital
of All-pervad-
ing Love."

to 9,000 there was really no diminution of the work, because in that year the cases brought for treatment were of a more serious nature. In 1866 the first hospital was opened, and the sign-board "Hospital of All-pervading Love" for the first time hung out upon a Chinese street. It may be truly said that that sign is now known throughout Central China.

In 1870 Dr. E. P. Hardey arrived in Hankow to take up Dr. Smith's work while the latter went on furlough. But even the change failed to restore Dr. Smith's health, and he could not return to China. In 1875 Dr. Hardey's health failed also, and as no other doctor was available, the hospital was closed, and remained so until the arrival of Dr. Sydney Rupert Hodge in 1887.

David Hill and William Scarborough had landed in Hankow in 1865.

David Hill.

The first task that David Hill essayed was to occupy Wuchang. But the officials, who lived there in hundreds, had no intention of having a foreigner in their midst, and it was not till March 1867 that a little house up a narrow passage was rented for use as a chapel

and dispensary, and as a home for Mr. Hill. Two months later the first convert was baptised. During the same year, one morning when Mr. Hill was across at Hankow, the great powder magazine at Wuchang exploded; houses were wrecked on all sides, shot and shell whistled through the air, and many persons were killed. One fragment of shell, indeed, flew into Mr. Hill's room at the exact spot where he usually sat studying. The aid which Mr. Hill and Dr. Smith rendered to the injured did much to win popular approval for their work.

About this time a chapel was opened in Hanyang, and thus the three great cities were occupied for Christ by the Methodist Church. But of course this could not satisfy the zeal of these devoted workers. They had already sent out a band of Chinese evangelists into the regions around, and early in 1870 one of these men, while working near Wusueh, was attacked, and all his books destroyed. Feeling that he must protect the man, David Hill mentioned the matter to the county mandarin,

Openings at
Hanyang and
Wusueh.

but this official angrily refused to interfere. On his return to Hankow, Mr. Hill mentioned this rudeness to the Consul, who referred to it casually in a letter to the British Minister at Peking. The Minister happened just then to be trying to prove to the Chinese Foreign Office that the county mandarins were not anxious to keep treaty regulations, and used the Kwangtsi case as an illustration. The Foreign Office, being nettled, sent down word that the Kwangtsi mandarin was to be dismissed at once. The immediate outcome was a desire on the part of a large number of Chinese to ally themselves with the powerful foreigner, and the easiest way to do this seemed to be to enter his Church. In response to an appeal from a group of these men (whose real motive was of course carefully concealed) it was decided to commence work in that neighbourhood, and David Hill was chosen by his colleagues for the task. How faithfully he and his Chinese helpers worked may be seen from the fact that in that region, where at the time of his arrival there were neither

hospitals, churches, nor schools, no members, and few sincere inquirers, there are now three large circuits, embracing five counties, with seventeen churches, each one of which has been opened in a place where David Hill evangelised in those pioneer days. The first baptisms took place in August 1872, at Wusueh. At the Synod of 1909 there were 455 members in the three circuits, with 191 on trial, while many are now with David Hill before the Throne of God.

It is outside the province of this volume to refer at length to the great work that David Hill did in North China during the great famine from 1878 to 1880.¹ Humanly speaking, its greatest result was the conversion of Pastor Hsi, leading as that did to the establishment of a great work.

The Shansi
Famine.

While Mr. Hill was away, his colleagues, now increased in numbers, pushed on with the work despite not a little opposition ; and some of them gave

Determined
Opposition.

¹ The reader may well be urged to study the story of that work as told by Mrs. Howard Taylor in *One of China's Scholars*.

themselves up to the task of heralding Christ's name where it was not then known, both in Mr. Hill's old circuit and up the Han River. This work was not without its excitements. A colporteur who was sent to preach in Wuchang Hsien, on the banks of the Yangtse, was driven out. As this man had some skill as a herbalist, Mr. Hill on his return started him in business in this hostile town; but the semi-official gentry saw through the plan, and summarily ejected the man and his possessions. On his next visit, the colporteur found placards on the walls aimed at himself, and a little later a plot was laid to murder his father. George Miles went to the scene of the trouble, and after much argument secured what seemed a reliable promise from the clan that the old man should be protected, but the very same night an attempt was made not only to murder the old man, but also to murder Mr. Miles himself. For over an hour the matter hung in the balances, but the mob finally listened to reason, and retired.

In 1880 an opportunity presented

itself to the missionaries to begin work Entering Teian. in Teian, which lies on the banks of the Fu River, itself a tributary of the Han. As a colporteur (a native of the Kiangsi Province) was selling his books in the streets of this town, he met a trader who was from his own province. This common bond led to a hearty friendship between the two men, and also to provision in the trader's house for the colporteur; and when the latter announced that J. W. Brewer intended to visit Teian, this trader influenced others in the town to place the Guild Hall at Mr. Brewer's disposal during his stay. Comfortable as the hall was, it obviously could not be the home of a permanent work, and so Mr. Brewer sought to rent premises. This was a hard task, but at last a man came who was the unfortunate owner of a haunted house, which had been long unoccupied. Without hesitation Mr. Brewer agreed to take it. But what pleased the missionary did not please the gentry, and the most influential men in the town were summoned together to discuss the situation. They finally chose a young

man named Chang¹ to visit the missionary and study his ways, with a view to finding something that would serve as a reason for turning him out. Chang visited the missionary, but the outcome of the visits was not what the gentry intended, for Chang became an inquirer, a convert, and ultimately a preacher.

Hanchwan.

The next year witnessed the occupation of Hanchwan, a county town up the Han on the way to Teian. At that time a Chinese evangelist went to reside in the town, and he was followed in 1886 by George Miles, who was the first foreign resident in that place, and as such had to encounter much ill-will, which showed itself in numberless petty annoyances. This town is now the head of a circuit.

Riots at Teian.

Meanwhile, matters had not been peaceful at Teian. Mr. Brewer had been succeeded by Joseph Bell and C. W. Mitchil (a layman who worked in Hupeh at his own charges between 1875 and his death in 1902, and had a unique reputation as a seller of Gospels

¹ Pronounced Dsarng.

and tracts), and those two brethren had purchased some premises to take the place of the haunted house. The purchase was made openly and no one had raised any objection, but when the first class-meeting was being held in the new chapel it was interrupted by violent blows on the front door and volleys of stones thrown on the roof. Regarding the matter as mere horseplay, two of the members went out to speak to the crowd, with the result that one of the two was very severely handled. A message to the mandarin brought help; he issued orders for seven men to be arrested. But the gentry forbid the police to execute the warrants, and in China the gentry are powerful. Encouraged by this insult to the mandarin, the rioters waited till the Sunday, when they renewed the attack at daylight. Mr. Bell, hearing a noise, went out of his room to see what was the matter, and with some difficulty got back to Mr. Mitchil, who joined him in a hurried retreat through the back door of the premises. David Hill went up to advise with his brethren as to the settlement

of the trouble, and, with characteristic thoughtfulness, sent the young men to Hankow for a change while he conducted the negotiations. But the mob was in no humour for peace. They frightened the mandarin into releasing all the men whom he had arrested, and made a fresh attack on the premises, demolishing all that remained intact. Just at this time Mr. Bell's health began to fail, and as the negotiations were protracted over a year he did not see Teian again. He died on July 6, 1885, the day before the restored Teian Chapel was opened.

Troubles at
Wusueh.

Nor were things quiet in the Wusueh Circuit. The first trouble there occurred in this wise. The brother of one of the Christians had died, and his body was in due course committed to the grave. On the third day after the funeral, which had of course been conducted on Christian lines, and without consultation with necromancers, a man in the village was taken ill, and a rumour spread that this was due to evil influences proceeding from the Christian grave. A demand was made that the coffin should

be disinterred, and when the Christians objected it was dug up by the crowd. Such an act is in China a capital offence, so that it was not long before the offenders were made to realise that their position was untenable, and the coffin was reinterred.

In that same year a new chapel was built at Chichow in the same circuit, and on the opening day it was attacked by a mob and much damage done. In this case the authorities intervened at once, and compensation was paid, Thomas Bramfitt on his part asking for the release of the ringleaders.

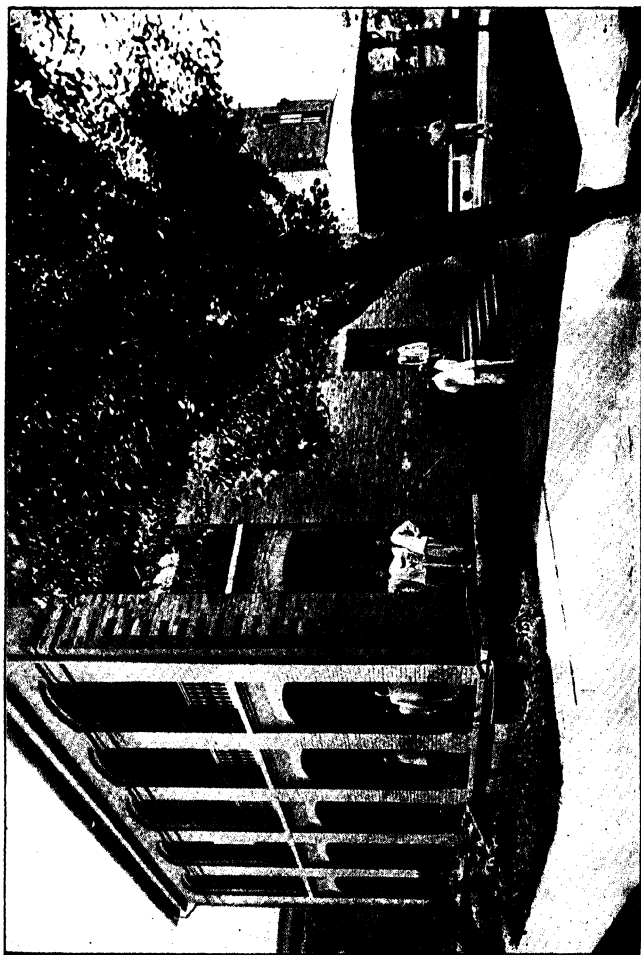
Then, a very little later, there occurred in this circuit a case which has become almost historic in missionary annals. For the Lan clan in entering up the family registers (most important documents in China, enrolment carrying with it many rights) wrote off all the Christians as dead. All attempts by the missionaries to make the clan yield were in vain, so the matter was taken to the courts, and at last, through the intervention of the British Ambassador, an Imperial Decree was issued

The Rights of
Chinese Christians.

in 1892 stating that *native Christians must be treated exactly as the other members of a clan.*

Development of
the Medical
Work.

The medical work in Hankow had not yet been resumed when Dr. Arthur Morley arrived in China (1886), for the express purpose of commencing medical work at Teian. His first duty was to turn the ruins left by the rioters into wards for his patients and rooms for himself. When all was completed and ready for occupation, the doctor invited six of the gentry to a feast, but every one of them declined to countenance the foreigner. In the same year, Miss Sugden arrived in Hankow to take over the medical work among women which had been commenced by Mrs. North. So when in the following year Dr. Hodge reached Hankow, to recommence the work for men, one of his first duties was to superintend the building of the Hospital for Women which was subscribed for by the women of Methodism as their memorial of the Jubilee of Queen Victoria. The erection of his own hospital followed, and the Hankow



WARDS, HANKOW HOSPITAL.

Medical Mission was once again equipped with both workers and plant.

While on furlough in England in 1897-8, Dr. Hodge advocated two important advances in the work—the enlargement of the hospital to provide for double the number of patients, and the sending out of a second doctor to assist him. In both these schemes he was successful, and when he returned to China he brought with him money to erect the new buildings, and was accompanied by Dr. R. T. Booth, M.B., as his colleague. The Methodist Christian Endeavourers of Ireland undertook to support Dr. Booth, and, in addition, help in other ways to carry on the medical work.

In 1890 young Robert Bone, who ^{Deaths.} had been in China for only eight months, died of dysentery. And in the next year Mr. Tollerton, after three years of service, died of smallpox. In that same year Mr. Miles effected a peaceful entrance into Anlu, a large prefectural city more than two hundred miles from Hankow, which had till then been visited only by itinerating missionaries and

colporteurs. And then like a bolt from the blue came the Wusueh riots. To this we must refer at some little length, for the reason that it came to the missionaries of our own and other Churches as a call to evangelise Hunan.

The Hostile
Hunanes :

It is well known how deep and continued was the hostility of the Hunanese to everything of foreign origin. Despite all the treaties that the Imperial Government had concluded, every worker who entered that province found himself absolutely debarred from prosecuting his work. Men like Adam Dorward, of the China Inland Mission,¹ who gave themselves prayerfully to the task, were in danger of death every day they spent in the province. The missionary everywhere met with sullen contempt, insolence, or violence. Word was sent on from town to town that the hated foreigner was coming. Often he found the city gates closed in his face when he reached his destination.

It is now clear that this antagonism

¹ See *Pioneer Work in Hunan*, by Marshall Broomhall, B.A.

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did not originate among the populace. They were originally as indifferent as the people in other provinces. But the semi-official gentry and scholars, by the careful dissemination of the most abominable lies, caused this feeling of hostility to take root; and then by ballads, broadsheets, and cartoons nurtured its growth. The progress from such teaching to the call for the destruction of foreigners was easy, and the people proved apt pupils. The leading spirit in this malicious campaign was one Chow Han, who in his earlier manhood was a soldier of much prowess, but who fell into disgrace and was dismissed from the army. What it was that caused him to employ his enforced leisure in attacking Christianity will probably never be known. So successful was his campaign that the placards and ballads were soon scattered through the empire, and the firstfruits of their malign influence was a series of riots in the Yangtse valley, in which, early in the series, was the murder at Wusueh of William Argent, of the Wesleyan *Joyful News* Mission, and Mr. Green,

The "Hunan Tracts."

of the Chinese Imperial Customs Service, on June 5, 1891.

Riots at
Wusueh.

For some little time previous, evil rumours had been circulated in the town, but as there were no signs of danger the men were away visiting the churches. On the day itself a man was seen carrying four babies in two baskets through the streets. He was taking them to the Roman Catholic Foundling Home at Kiukiang, but a man on the street yelled that he was taking the babies to be killed by the foreigners. A crowd at once gathered, and the basket-bearer was dragged to one of the *yamens*, but the magistrate refused to take the charge. This caused some disorder, during which one of the babies was trampled to death. Roused to fury by this untoward event, the mob at once rushed off to attack our mission. Mrs. Boden, Mrs. Warren, and Mrs. Protheroe, with their four children, were in the houses. Their lives were in great peril, but they ultimately found a safe refuge in a *yamen*. Meanwhile, news of the disturbance reached William Argent, who was just about

to embark for Hankow, and Mr. Green. They at once dashed off to the rescue of the ladies, and were met by the mob. Just as he reached the chapel, Argent Murder of William Argent. was struck a deadly blow with a carrying-pole, and then he was battered to death where he lay. Green ran a little farther and reached a pond, in which he stood up to his neck. For two or three hours the people threw stones at him. Just after dark a mandarin came and promised to protect him if he would emerge. The promise was no doubt sincere, but the hunted man had scarcely landed when the mob drove away the mandarin and killed the foreigner.

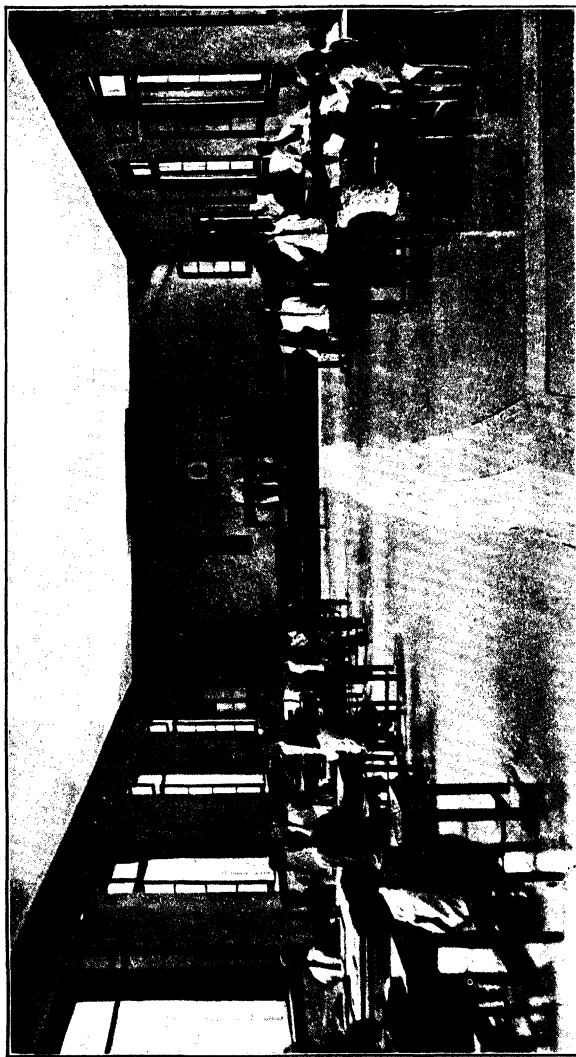
Of the settlement of the trouble A Decree of Toleration. there is no need to write, save to say that the great result was the issue by the Imperial Government of *a decree that Christianity should be counted as one of the tolerated religions of China, that missionaries should be protected, and that the converts should not be persecuted.*

This decree marks an epoch in missionary history, but the fact that it did not meet with popular consent, or at any rate with the approval of the literary

classes, was soon seen. In November, when the houses for the missionaries at Teian were nearing completion, a serious disturbance was created by the students assembled for the B.A. examination, and Mr. Warren and Dr. Morley were severely handled.

**Educational
Work.**

As the years had passed, two important educational institutions had been coming to their full development—the High School and the Girls' Boarding-school. The need for higher education on Christian lines seems to have been realised by our pioneer, Josiah Cox, as early as 1863, but it was not found possible to commence such a work until 1884, when Dr. W. T. A. Barber opened the Wuchang Boys' High School. The attempt was made under great difficulties, for at the same time the Viceroy of Liang Hu (*i.e.* Hupeh and Hunan), realising the need, opened a large, well-equipped College in the city. The Hanyang Girls' Boarding-school was opened in 1898, in memory of David Hill, and in response to one of his last requests. School work is of necessity monotonous in its nature and furnishes



[D. Entwistle.

THE "DAVID HILL" BLIND SCHOOL, HANKOW.

Photo by]

p. 179]

few incidents that can be recorded in a general survey of the work. The value of these institutions as both educational and spiritual forces has been enlarged upon in a previous chapter, and it becomes more noteworthy as the years pass. A third institution that calls for like brief mention is the David Hill School for the Blind, which remains as the great monument of the philanthropy and love of David Hill for the poor, the despised, and the neglected. Each of these three institutions has from time to time added to its premises, and each is worthy to rank alongside the similar institutions established by other missions. Later years have seen the establishment of three boarding-schools for Christian boys, where a sound Chinese education is offered at the lowest possible fees. In Wuchang a Training Institution for preachers and a Normal School for teachers began work in 1901 in a tentative way, with a three months' course of study. Three years later arrangements were made for the students to receive a full three years' course of training. It

must be confessed that these institutions have not yet met with the success we desire, but the future is bright with hope. The elementary schools for boys and girls throughout the District are a source of anxiety, for there is grave reason to fear that in this department of our work we shall be outstripped by the Government elementary schools which are being opened in every town in the land. Our position is the more precarious as the Chinese Board of Education refuses to recognise foreign-managed schools in any way, or to allow their scholars to compete for entrance to the Higher Grade Schools or the Normal Schools. Since the Government Schools are non-Christian in tone and ideals, it will be a sad day for our work if we are prevented from continuing our elementary schools, for they have in the past proved valuable aids in the attempts we are constantly making to gain an entrance to heathen households, and they have also yielded not a few bright young converts to the Church. The latest addition to the institutions of the District is the Home for Destitute

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Boys founded by J. K. Hill at Suichow, which meets a great need. .

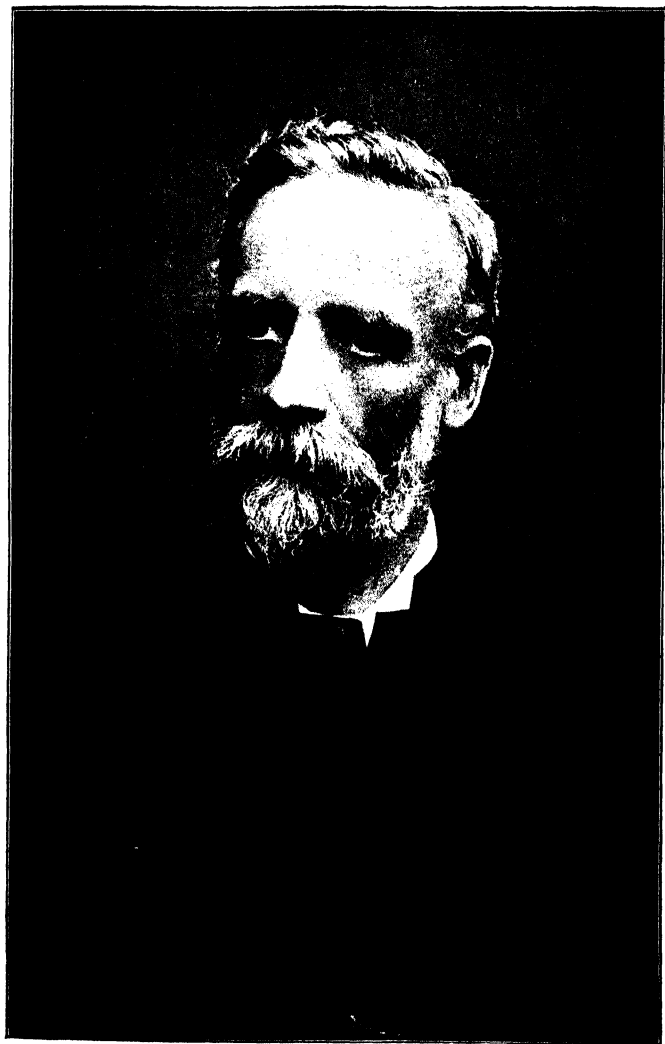
The year 1892 witnessed the opening of a chapel at Liu Tsu Yiu in the Tayeh Circuit, which was the first chapel entirely paid for by our Chinese Christians. The next year saw what must be regarded, apart from the early pioneer journey of Josiah Cox, as the beginning of our work in Hunan, for in that year Chang Yi-tsz took the journey which is described in the next chapter. Three years later a series of visits was made by various missionaries to the towns in South Hupeh which adjoin the Hunan border. Some of these workers belonged to our own mission, and in 1898 Wesleyan chapels were opened in Tsungyang and Tungcheng, four other towns being occupied by the London and American Baptist Missions. Of these towns Tungcheng lies nearest to Hunan.

Advance To-
wards Hunan.

Ere even this step towards the accomplishment of the long-cherished scheme had been taken, the soul of one who for years had prayed and longed for the opening of Hunan had passed to

Death of
David Hill.

its rest. David Hill died on April 18, 1896. As the years pass, it becomes increasingly evident that David Hill, whether as superintendent of a circuit, or chairman of the District, was a wise master-builder. He knew no basis for his work save the foundation once laid, and on that foundation he built prayerfully with the most precious materials he could find. Whether as a pioneer worker in the country districts or as a patient struggler with reactionary forces in the towns, whether as a preacher of the Gospel to Christians and inquirers, or as an administrator of charity to the poor and the famine-stricken, whether in social intercourse with the foreigners dwelling in this land, or in quiet converse with Confucian literati, the record stands that he ever revealed by word and deed the graces of the Master Whom he served. The end was characteristic of the life. Touched by a sense of the misery of the poor, the wife of a highly placed Chinese official placed at Mr. Hill's disposal some money given by herself and others. His friends had noticed how tired he looked,



DAVID HILL.

Reached China 1885 Died April 18 1896

but he gladly undertook this work, and, of course, performed it personally. Finding that if he went in daylight to those whom he wished to reach he was besieged by scores of would-be recipients of the bounty, he changed his plan and commenced going round from hut to hut in the hours just after midnight, waking the sleepers and quietly bestowing the alms. There is little doubt that it was in some such service as this, when the earth was steaming with the dank vapours of the night, that the lurking typhus leaped forth from its lair upon his enfeebled frame, and held it in the death-grip. Yet would he have chosen a better death than that—proving that Christian love can conquer calumny and hate, and dying in the act of self-denying charity to the poorest and the lost? It was a fitting end.

The consolidation and extension of the In Dangers Oft.
work in the older circuits was through these years proceeding steadily, though not without opposition. When J. K. Hill attempted to secure a permanent foothold in Chishui, the local official

displayed his unfriendliness by allowing placards against the foreign religion to be freely posted in the town, and by ordering the landlord to reoccupy the premises and evict the preacher. Seventy of the gentry also met at a feast to decide what steps to take against the mission, but on an appeal to the Viceroy the mission was confirmed in its possession of the property. At Lotien attempts were made at different times to murder Mr. Hill and Mr. Scholes, but on each occasion the missionary was warned in time. When attempting to evangelise Paoan in the Tayeh Circuit, W. H. Watson and the writer were attacked by an angry crowd. And at Hsingkwoh, in the Wusueh Circuit, C. W. Allan barely escaped with his life from a crowd which suddenly broke into the chapel when he was paying one of his regular visits to the town. The chapel had no back door, and so Mr. Allan was entrapped; but being of a powerful build, he was able to make a dash for life. His sun-helmet saved him from what would otherwise have been his death-blow, and he found

refuge in a shop. Unfortunately it, too, had no back door; so that before long Mr. Allan had to make another dash, but this time with such success that he remained safely hidden till he was rescued by the mandarin.

While this spirit of unrest was manifesting itself in the down-river circuits, another wave of excitement swept over the Teian Circuit. Bands of armed men entered the homes of the members, spoiled them of their goods and endeavoured to make them repudiate the foreign religion. These villains even went so far as to put a price on John Berkin's head. All displays of mercy on the part of the missionaries and converts being interpreted as signs of powerlessness, the matter was reluctantly placed in the hands of the Consul and the intervention of the Chinese officials secured.

More Troubles
at Teian.

A year later there was another outbreak of violence, the victim this time being Hardy Jowett, and the aggressors being a party of students. The beginner of the trouble perhaps only intended to indulge in a little horseplay,

but the matter soon became serious. After being repeatedly struck with other missiles, Mr. Jowett received a blow on the side of the head from a half-brick thrown by a Buddhist monk. For a moment he swayed, but managed to get into a house and shut the door. To his horror he found that there was no back door. He sat down to rest for a moment, but there was a sudden struggle at the front. Thinking that the crowd was breaking in, Mr. Jowett made a hole in the mud wall at the back of the room he was in, and escaped towards the country. Later in the day he learnt that the struggling was due, not to the crowd entering the house, but to one of the members having boldly faced the mob and deterred them from their purpose.

Dr. Margaret
Bennett.

Early in 1899 Dr. Margaret Bennett reached Wuchang with a view to developing a hospital for women there. A small hospital was opened in February 1903, and its value was at once recognised by the wives and daughters of the many officials in that neighbourhood. Five months later, after five days of

suffering from a violent disease, Miss Bennett died, but on her death-bed in answer to a question she said, "No ; I am not sorry, but glad that I came to China." And so were hundreds of Chinese women. Other hands took up the work, and it is now fully established in the confidence of the people.

There is no need in this chapter for more than a passing reference to the Boxer uprising. That movement, under the auspices of a ruling Manchu clique, expended its strength in the northern provinces. In Hupeh, the presence of a strong Viceroy secured immunity for the missionaries from murder or serious attack, though it naturally failed to secure entire freedom from persecution for the Chinese Church.

In spite of the troubles of the year, 1900 saw the opening of a new hospital at Teian, where Dr. Morley had been faithfully labouring for a dozen years under most adverse conditions. The new institution—one of the best arranged and most convenient country hospitals in Central China—was erected without cost to the Society, being

The Boxer
Years.

the gift of David Hill and his two brothers.

The new hospital was opened amid much rejoicing. This time the officials and people vied with each other in doing honour to Dr. Morley. But when later in the year a band of Manchu soldiers passed through that town on their way to join the Boxers, these men, assisted by the local rowdies, forced their way into the building, smashed the glass, destroyed the wood-work, and stole all that they could carry away. It is interesting to know that on their return march these same men stopped at Teian to beseech Dr. Morley to dress the wounds they had received at the hands of the Allied Forces!

At Chin-niu, in the Tayeh Circuit, a mob did some damage to our chapel and assaulted the wife and son of the preacher, but the mandarin was prompt in his intervention and the trouble ceased. Other officials were callous. The house of one of the Suichow ministers, H. B. Sutton, was looted of all it contained and then destroyed. An old man was hanged in his own house, but



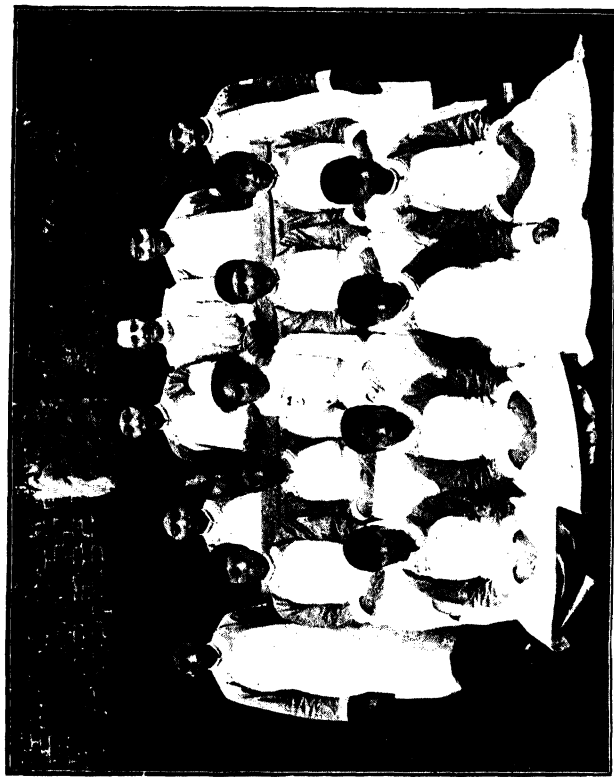
THE LATE DR. HODGE PERFORMING AN OPERATION.

cut down by friends before life was extinct, and two inquirers and one little boy were killed, the Suichow officials in no way interfering. And in the Kwangtsi Circuit a chapel was destroyed.

In the neighbourhood of Hsien T'ao-chen ("Fairy Peach Mart") eighty-three men banded themselves together by oath not to leave one Christian's house standing, and the date was actually fixed for the murder of Lo Yu-shan, who was afterwards our first Chinese minister in Hunan. But with the change in the situation at Peking, there came a change in the attitude of the mandarins, and matters became peaceful.

The year 1907 is well marked in the annals of Hupeh. In that year Dr. Tatchell began the medical work at Tayeh, and Dr. Cundall began similar work at Anlu. On July 21 of that year Dr. Hodge died, not yet fifty years old, but literally worn out through the prodigality with which he had given himself for twenty years to the relieving of distress and woe. Let it never be forgotten that as he lay dying, oppressed with the task of maintaining the finances

Death of Dr.
Hodge.



DR. ETHEL ROWLEY AND GROUP OF CHINESE NURSES.

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staff—a scheme Dr. Hodge greatly desired to carry through. This was the first hospital in Central China to realise the possibility of using trained male nurses. So well has the plan succeeded that it is now regarded by other hospitals as a training school for such nurses, and requests for suitably trained men are constantly received. The head assistants of the other hospitals of our District have all passed through this Nursing School.

A few months after Dr. Hodge died, Dr. Tatchell opened a dispensary at Tayeh (1907). Dr. Pell took charge in January 1908, and will shortly be in a position to build a hospital on ground already acquired; the outpatient department was built in 1909 and opened in the September of that year. In 1908 Dr. Cundall commenced medical work in Anlu; he was joined by the Rev. William and Dr. Ethel Rowley early in the following year, and Dr. Rowley at once took charge of the work for women and children. With great difficulty two Chinese houses were rented; one is used as the men's hos-

pital and dispensary, and the other as a woman's. Each of these newly opened hospitals had admitted over 100 in-patients by the close of the year.

Famine in
Kiangpeh.

In that same year the great famine broke out in the Kiangpeh region, and, loyal to the tradition handed down from David Hill, Methodism lent two of her sons to the work. Norman Page worked hard at the distributing centre, and Thomas Protheroe undertook long itinerations among the famine-stricken people, arranging for the alleviation of their needs. He wrote, "I am glad to say that famine-fever, smallpox, and leprosy called forth in me no fear." Carefulness and the assurance that "it shall not come nigh thee," made long days of toil not only possible but happy. Those ills he escaped, but over-strain and long exposure in the sun proved too much for a constitution already worn with over twenty-seven years of almost superhuman toil as an itinerant evangelist, and from the time of his return his health gradually failed. On August 20, 1908, he passed away in his sleep. "Mr. Protheroe was one of the best

Thomas
Protheroe.

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colloquial Chinese speakers in Central China: he was, perhaps, the very best open-air preacher in the ranks of our ministry. He could not only gather a great crowd; he could hold them spell-bound. For rough, hard, self-sacrificing work he leaves behind him a memory that can never be effaced in those that knew him."

What has been written will suffice to show that China, a land of recurrent unrest, would still be closed to the Gospel of Christ if the official and literary classes had maintained their opposition, but that the influence of that Gospel has so touched all ranks that its eradication is now an impossibility.

A word in conclusion as to our oppor-
tunities. A foothold has been gained **Our Opportunity.**
during these years of struggle in eighteen counties in Hupeh Province, and in most of these counties we are the only mission at work. Is it too much to ask that our three hospitals for men should be increased to at least seven, and that where possible medical work among women should be added? Is it too much to ask that our foreign

staff should be augmented till we have *one* evangelistic worker for each county? Is it too much to ask that we may have an efficient intermediate school in each group of circuits—say five instead of the three we have? In a word, is it too much to ask of a Church that has received richly from her Lord that she should utilise to the utmost her opportunities and meet to the full her responsibilities to these eighteen counties in the heart of Asia's vastest empire?

The hand of God led Josiah Cox to Hankow. The impulse of the divine will led David Hill to Wusueh. The obvious call of the Master drew J. W. Brewer to Teian. And so on every step of their advancing way the workers have seen the light of God shining clear and bright. No one can possibly imagine that they were led astray. God has set His own seal on their work. Will it not, then, be counted a privilege by the Methodist Church to rise to her present opportunities in those eighteen counties, and flood them with Gospel light, even as she seems so fully called of God to do?

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ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To see what types of men and women are required for work in China.

1. Classify the types of workers mentioned in this chapter.
2. What do you consider necessary qualifications for candidates for China ?

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CHAPTER VI

WESLEYAN METHODIST MISSIONS IN HUNAN

BY THE REV. ERNEST C. COOPER

The Sealed
Province.

HUNAN was once the sealed province of a sealed empire. Of the eighteen provinces of China, Hunan was the last to open its doors to the Christian missionary. The Tibet of China was Hunan, and the Lhasa of China was Hunan's capital, the city of Changsha. It was the citadel of the opposition to Christianity, and the great storm-centre of the empire. The Hunanese made no vain boast when they called Changsha "The City of the Iron Gates."

Topography.

Hunan is a province of which her people are justly proud. Situated in the centre of the empire, it is one of the fairest of her provinces. In area it is nearly twice the size of England,

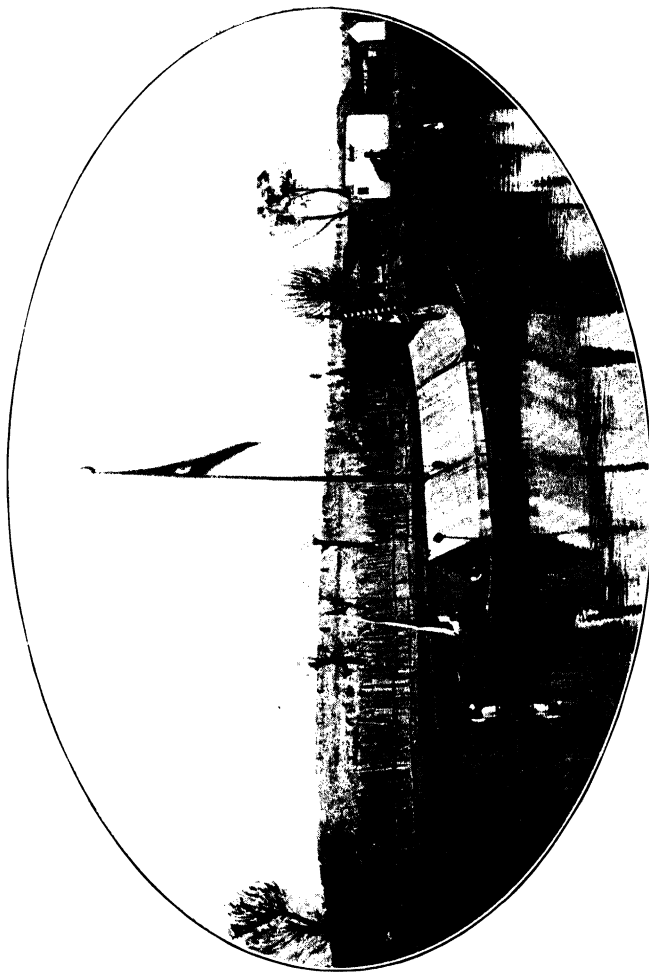


Photo by]

[W. H. Pilsse.

A CHINESE RIVER GUNBOAT.

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with a population of some 22 millions; it contains over ninety walled cities, and has high mountain ranges, long navigable rivers, fertile and populous plains. There is a great export of iron and coal, and rice and timber, which helps to supply the needs of the whole of the Yangtse valley; and in the future of China's expansion Hunan must of necessity take a foremost place as a great manufacturing centre. Resources.

The inhabitants are a race of stalwarts; for Hunan was once depopulated by a great rebellion, and afterwards colonised from the surrounding provinces. The people are sturdy, independent, freedom-loving, having all the characteristics of colonists. Hunanese Characteristics. At one time the Chinese army was in the main recruited from Hunan. Military Valour. The Chinese contingent of Chinese Gordon's "Ever-victorious Army" was an army of Hunan braves, and it was they who so largely assisted him to break the power of the Taiping rebel hordes. It is one of the boasts of Hunan that after the rebellion they carried back home bucketfuls of "red buttons"—

the second highest decoration bestowed by the Emperor. In a great measure the present high prestige of the Hunanese was gained by their feats of military power achieved during the time of the Taipings.

Scholastic
Attainments.

Capacity for
Governing.

The people of Hunan are amongst the most intellectual in the empire, and under the old system of competitive examination, held every three years, more students from this province took high degree and high office than from any other part of China. Many of the highest statesmen of the empire have risen from amongst Hunan's sons. At one time no less than six out of the seven ruling Viceroys came from this province. The first Chinese Ambassador to England, the Marquis Tseng Kwo-fan, was a Hunanese scholar and soldier; and His Excellency Choh Chung-tang, the famous military commander who finally suppressed the dangerous Muhammadan rebellion of Kansu in the north-west, was a fellow provincial. It is not for naught the Hunanese are called "Men of Iron." They are born rulers of men.

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They are, moreover, on the whole, a religious people. Hunan is a land of beautiful temples and graceful pagodas. Hengshan, one of the five famous mountains of China, is situated in the heart of the province. Here tens of thousands of travel-stained pilgrims worship every year. As soon as the chief rice-crop is harvested, the devout Hunanese prepares for his annual pilgrimage to distant Nanyoh, the most sacred peak of the Hengshan group. The pilgrims may be seen in attenuated lines of fifties and hundreds, clad in scarlet, symbolical of their sin, travelling in single file along the narrow, sinuous Chinese roads. At every seventh or tenth pace many of them kneel upon the ground and prostrate themselves before the little shrines they carry in their hands. Arriving at the base of the mountain, many climb hand over hand, and knee over knee, painfully ascending to the summit seeking merit and eternal life. Thus is their weary pilgrimage of hundreds of miles patiently accomplished.

Some of the northern counties are

Hunan Ascetics. dotted over with shrines of mummified recluses, who allowed themselves to be “purified” by gradual starvation, and finally smoked to death before a charcoal fire—the fumes preserving the body against decay—thus gaining to themselves the happy position of genii of the mountains and the worship of their revering countrymen.

Opponents of Christianity.

Such are the people who for many years held missionaries at bay. Their very spirit of religiousness made them the opponents of Christianity as well as of the foreigner. They imagined they had a religion to fight for, and would not tolerate the advances of the new faith which they heard to be everywhere flooding the land.

Anti-Christian Tract Society.

This opposition was strongest in the capital city, Changsha. The gentry—a most powerful class, composed principally of the families of retired officials,—formed themselves into an anti-Christian tract society. Their publications were of a virulent and most scandalous kind. In them Christian missionaries were accused of heinous and unnatural crimes. Christ was

represented as a crucified pig, and the vilest orgies were charged against His followers. The people were urged to expel the Christian teachers and their doctrines, and pillage and murder were openly advocated to effect this end. Of this class of literature some 800,000 copies were issued, and distributed by paid agents, not only in Hunan, but throughout the entire length of the Yangtse Valley. The anticipated result followed, and from Shanghai on the east coast, riot and pillage spread with the rapidity of a conflagration to beyond Chungking in the far west, a distance of 2,000 miles.

Wusueh—a quiet riverside town—Hunan's First Martyr. was in the track of these Hunanese emissaries, and in the riot which resulted there, William Argent, of the *Joyful News* Mission, lost his life¹ and Wesleyan Methodism gained her first martyr missionary in China; in reality the first martyr missionary of Hunan.

The first attempt of any Church to Josiah Cox Attempts to Enter Hunan. enter this sealed province was early in the sixties of last century, when

¹ See previous chapter.

Josiah Cox, the pioneer of Methodism in Central China, entered the city of Yochow, the door of Hunan. He crossed the frontier, and peeped through the half-closed door. He urged upon the home Churches the necessity for an immediate advance; and had Methodism risen to the greatness of the occasion, and supported Mr. Cox in his enterprise, how different might now have been the position of Christianity in the province!

Between 1875 and 1880 the workers of the China Inland Mission made several attempts to occupy the sealed province, and even succeeded in renting a house for a little while in Yochow. Several journeys were made across the province, and some important cities were visited.

Later Attempts. In later years Griffith John, of the London Missionary Society, and John Archibald, of the Scottish Bible Society, adventured themselves into the province on a colportage journey. Then David Hill turned a wistful eye, and prayed to enter in.

Later, that intrepid pioneer, Adam

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Dorwood, of the China Inland Mission, spent eight most strenuous years (1880–88) of colportage in the province; and gradually, as the years rolled on, Christendom tied a cordon of love around the Jesus-despising and Jesus-hating Hunanese. Yochow, at the north-eastern entrance to the province, was occupied by the London Missionary Society. Shishen and Chalingchow on the north and east respectively were occupied by the China Inland Mission. The American Presbyterians crossed the southern frontier, and established Churches at Wuling and Chiaho. The Church Missionary Society took up work at Kweilin on the frontier to the west. The Wesleyan Methodist Church occupied Tsungyang and Tungcheng on the eastern Hupeh boundary; while Mr. B. H. Alexander, of the American Christian and Missionary Alliance, anchored his boat at the very gates of the capital. Thus the Churches of Europe and America took up the challenge presented by the unbroken front of opposition, which Hunan presented to

Frontier Outposts.

The Challenge to the Churches.

the Christian advance. The eyes of Christendom were focused upon Hunan, and the flood-gates of insistent, importunate prayer were opened upon it; and although for years little apparent headway was made against the tide of anti-foreign and anti-missionary hatred, yet the unobtrusive work of the Chinese Christian colporteur was quietly augmented and pressed unceasingly forward.

Much effort therefore, in and for Hunan, had already been made by European and Chinese missionaries of the various Societies before Wesleyan Methodism seriously set herself to share in the task of evangelising the hostile province.

How God
Guided.

At the time of the Taiping Rebellion there lived in a small town near Teian one named Chang (an exceedingly common surname in China), a man honest and of good report. He had a son, Yi-tsz, who at that time was sixteen years of age. The father was slain by a band of the rebels from whom he tried to rescue a young girl, and Yi-tsz was left to care for the

home. When Mr. Scarborough was itinerating he came to this town and preached in the streets, and as Yi-tsz treated him very courteously, Mr. Scarborough gave him a copy of one of the Gospels. A relative of his returned about this time from Wuchang, bringing some tracts, and Chang Yi-tsz himself rescued from a rubbish-heap a Christian book. All these books coming into his hands almost at one time made him feel that this strange doctrine should be investigated. When on a visit to Hankow he called on David Hill, and later he joined the Church at Teian, and was baptised in 1886. His house soon became a meeting-place for Christians, and members of his own family received baptism. Mr. Chang's influence for good increased, and he became a faithful, honorary pastor.

In 1893 a young Chinese Christian named Li Kwang Ti told Mr. Warren that a few nights previously he had seen Christ in a vision, and had been told to go to Hunan and sell Christian books. Mr. Warren was rather sceptical, and advised him to consult Mr.

The Result of
a Vision.

Chang Yi-tsz. He did so, and Mr. Chang reported that he was convinced that the suggestion was of God, and volunteered to go also. So the subject was laid before a preachers' meeting of the Teian Circuit, and they so enthused the local Christians that they supported the enterprise, and appointed the young visionary and Mr. Chang Yi-tsz to this work, the circuit undertaking to bear the cost of the expedition. On Easter Sunday, 1893, the members of the Teian churches assembled in the city chapel to partake of the sacrament of the Lord's Supper, and solemnly to set apart these two men for the work of evangelism in Hunan. As the outcome of their first journey, the Methodist Church in Hupeh inaugurated its own Chinese Missionary Society, and eventually undertook the support of our first four Chinese workers in Hunan.

**A Chinese
Missionary
Society.**

**The Entry
Planned.**

The Wuchang Synod of 1900 unanimously resolved to commence aggressive work, and the chairman—T. E. North—W. H. Watson, and G. G. Warren were deputed to make a tour of inspection in the northern section of

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Hunan with a view to occupancy. The Boxer uprising in July of that year prevented an immediate entry, but in January 1902 Lo Yu-shan and the present writer were set apart for this pioneer work.

In the few short years that have ^{The Land} intervened we have possessed the ^{Possessed.} northern and southern sections of the Siang Valley, and formed no less than seven Methodist circuits. In 1906 Hunan was constituted a separate District, with the Rev. Gilbert G. Warren as its first Chairman.

OUR CIRCUITS

Changsha ("Sandy Stretch," from ^{Changsha} the low sandy island which stretches ^{Circuit.} before the city in the middle of the busy Siang River) is considered one of the finest and cleanest cities in the empire. On the opposite bank rises the famous Yoluh Hill, on whose sides may be seen the rude stone structure sheltering one of the oldest inscriptions in the empire, the Tablet of Yü the Great, the Chinese Noah, the saviour of the people from an awful inundation of an early time.

At the foot of this hill is one of the oldest and most famous of Confucian colleges, antedating the great universities of England. A city that controls the destinies of 22 millions, that triennially determined the future of 10,000 graduates, famous alike for its statesmen, soldiers, and scholars—is it any wonder that it proudly sought to stem the advancing wave of the foreign innovation?

Opening of our
First Chapel.'

It was into this city that Wesleyan Methodism sent its first pioneers—Lo Yu-shan and the writer of this chapter. A spacious Chinese house was rented and adapted, and great was the excitement when the large front hall was opened for preaching to the citizens. Crowds gathered daily, and, on the whole, were attentive and respectful. From the first we have had large audiences, which have never flagged in numbers nor in interest. An encouraging group of inquirers was quickly gathered, and as quickly dispersed when it was understood that no special privileges in the law-courts were obtainable. Of that first batch only one remains with us.

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to-day, and he a man from Hupeh !
On Easter Sunday, 1903—just ten years A Memorable Anniversary.
after that memorable dedicatory service in the Teian chapel, when those first Hupeh colporteurs left for Hunan—a baptismal service was held in Changsha, when three converts, the firstfruits of our Hunan Church, were received into Christian fellowship. It was most appropriate that the Chinese minister, Lo Yu-shan—himself a Hunanese—should administer the rite of baptism.

In this city we now possess a valuable site on a busy main thoroughfare. Changsha Chapel, School, and Houses.
Abutting on to this street is a fine new preaching-hall—the largest in the city—where daily preaching (afternoon and evening) is carried on more vigorously than ever. Behind this hall there are the native adapted premises of our Theological Training Institution, which was opened last year (1909) and now has sixteen students in residence, including several men from other missions. We look forward to this institution becoming a valuable auxiliary to our work in the near future. On the same site we have erected two European houses for the

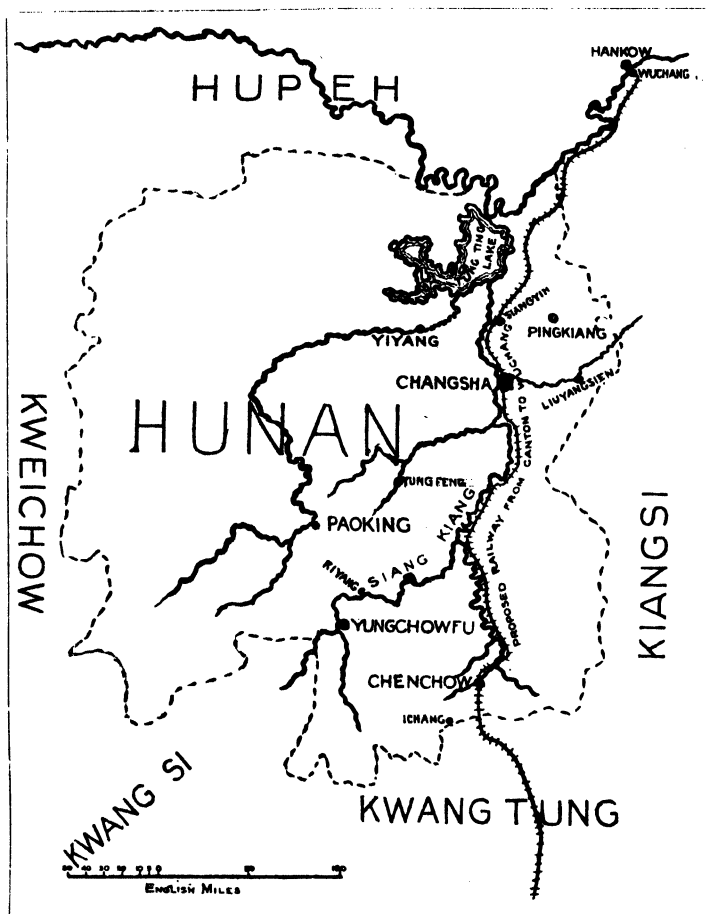
residence of the circuit ministers. From the commencement, the work in this great city has been very unresponsive; but although we do not seem to make much headway against the prejudice and bigotry of the people, yet even here Christ is gathering to Himself a Church.

Changsha has one out-station, the county town of Siang-ying, some forty miles lower down the river towards Hankow. Here we have a small Christian community.

**The Changsha
Riots.**

The Changsha riots broke out in April 1910. For several months there had been much unrest in the province, and particularly in the capital. Scarcity of rice, and consequent high prices, agitation against foreign financing of the railroad, the contemplated building of the British Consulate by skilled workmen from other provinces, the revived antagonism to everything foreign, and the superstitious fears aroused by the appearance of Halley's comet—these all went to swell the popular discontent, but it was almost as a bolt from the blue that the riots burst upon the city.

There had been trouble over the



MAP OF THE HUNAN PROVINCE TO SHOW W.M.S. STATIONS.

exportation of rice, but this grievance had been removed, and it was hoped the excitement had died down. The Governor had promised to lower the price of rice by opening the Government granaries. To the amazement and anger of the populace, this promise was not kept. On April 13 a large mob gathered before the Governor's *yamen*, assuming a threatening attitude, and some of the bodyguard fired upon and killed a number of the citizens. Then were let loose the worst passions of the mob. The following extract from a letter written by Mrs. Cooper will give an insight into this phase of missionary life :

“s.s. *Sian Tan*. Off Changsha, Hunan.

“April 14, 1910.

“Last night we retired to rest at eleven o'clock and at one o'clock were awakened by shouting in the street. We rose and hurriedly dressed and went up on to the flat roof, and from there could hear the breaking of doors and general destruction, amid the yells of the mob, of the fine new Government post-office near by. From there the crowds rushed to the Chinese Imperial Bank, a few doors from the post-office. Then they came on to our Mission—the chapel stands on the front of the plot facing the street. They surged in, and as we stood in a silent group on the house-top we heard the banging and

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stamping of thousands of feet, and the sharp sound of smashing glass; then we all came downstairs and waited in the passage in the dark—for we thought it better to have no lights in the house. We hoped against hope that the demolition of the chapel would content them, and that they would surge out again; but alas! they surged the other way to the back of the chapel, and smashed up the Theological School; and after that rushed through the big doors that separate our little front garden from the school. When my husband found them in our garden (he had been watching events at the front and retreating step by step as the rioters made attack after attack), he came hastily to the back, lantern in hand, and told us and Mr. and Mrs. Warren and family (whose house is next to ours) that we must escape at once by the back gate. This back gate is always kept locked, and is an emergency exit into a narrow lane. Leaving the house, we all filed out as the rioters, led by a man beating a gong and another carrying a lantern, dashed up on to the front verandah and into our house. We got to the great West Gate of the city . . . and passed through . . . and breathed a sigh of relief and gratitude to God as we heard the order given 'Shut the gates,' and knew in the darkness that we were out on the river bank. We made our way to this steamer, and came aboard.

"This morning we hear that the house was not fired, but that our goods were all bundled out and pitched on to the grassplot, and there lamp-oil was poured over the heaps and they were set on fire. At dawn Mr. Warren made an excursion to the house, and says that all the doors are wrenched off, the verandah windows and glass windows smashed, and a state of general havoc prevails. The bonfire on the grass still smouldered.

The Call of Cathay

"We have just had breakfast on the steamer—a very white-faced, jaded-looking lot, the men without collars, the children without boots and stockings. When we were tidying up for breakfast no one had a comb or brush or hairpin."

"Friday morning, *April 15*.

"Yesterday was a time of great excitement. At short intervals the Chinese fired different buildings, the flames leapt high, and the dense clouds of smoke proclaimed clearly to us what was going on in the city. First, the Norwegian Chapel rose in flames and smoke, and later the Norwegian Mission House. An hour or two of quiet, and then the China Inland Mission House. Again a lull, and then the London Mission premises. During the afternoon we heard the Governor had been murdered, but that the populace would not believe it till they saw his dead body; rumours said they insisted on his head being shown them. . . ."

We afterwards found that the last statements were false reports. The Governor's residence was fired and gutted, but the Governor himself just escaped with his life. Government buildings, schools, and business premises were attacked, and mission after mission suffered in the general riot, our own amongst the number. For three days anarchy prevailed, and the city was given up to riot and pillage; but under the merciful providence of God, not one

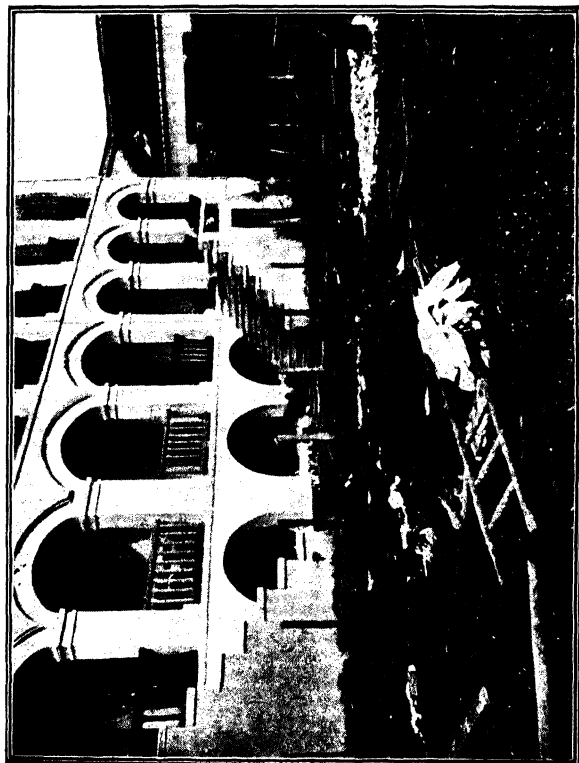


Photo by]

[W. L. Oakes,

OUR CHANGSHA MISSION HOUSES AFTER THE RIOTS.

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of the hundred Europeans in the city received any injury.

During these fateful days little bands of refugees found their way to the hospitable British steamer anchored in the river, and were conveyed to Hankow and elsewhere, to await the restoration of order and government.

OUR COUNTRY CIRCUITS

Pingkiang ("Placid River" city) ^{Pingkiang Circuit.} was opened as an out-station during the same year that Changsha was occupied. It lies among the hills, some three days' journey by road, north-east of Changsha, the actual distance being about eighty miles.

The inhabitants were greatly opposed to our desire to settle in their midst. The unfortunate man who helped us to rent a so-called devil-haunted shop on a main street was afterwards badly beaten, and was compelled to fire strings of crackers from one end of the town to the other, calling out an apology to the citizens. Our premises were taken from us, and for a time it seemed as

though we should have to beat a retreat ; but finally tactful interviewing of the gentry of the town, and the sowing broadcast of some hundreds of tracts explaining our aims and methods, won the day, and our house was restored to us. Since then the attitude of the people has changed. Three years ago the townspeople presented the two resident missionaries with a congratulatory tablet, expressing goodwill and appreciation of their efforts for the welfare of the town.

The work has developed rapidly, and there are already two self-supporting churches which employ their own preacher and school teacher. Some £30 per annum is subscribed by the "One-cash Society," each member being pledged to give one cash a day—a cash equalling about $\frac{1}{30}$ th of an English penny. A Boys' Boarding-school has been opened with 34 scholars, and is almost self-supporting. An adult half-day school for Bible instruction is a great success. Fourteen business men of the town, who attend this school, take the Annual Synod examinations in Christian doctrine. There is a Day School for

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Girls, and a Women's Bible School is meditated. Pingkiang has six out-stations, each with its own day school.

Liuyang ("Virulence of the Liu") Liuyang Circuit. takes its name from the beautiful Liu River, which flows past the city. It is a prosperous place, situated amidst fine hill-scenery, some sixty miles or two days' journey by road from Changsha and Pingkiang. It is famous for its past officials, and has a great export of the well-known China grass-cloth, which finds a ready sale in England.

Liuyang had been visited for some time by a Hunanese Christian colporteur named Huang. He had sold books and preached on the main streets of the town, and there was promise of several converts if only we could occupy the place and instruct the inquirers. We therefore opened this city at the same time that we occupied Pingkiang. After much difficulty our Chinese minister persuaded a housholder to rent us his shop. This was put into repair, and preaching to the heathen was immediately commenced. Colporteur Huang speedily gathered around him a little

band of inquirers, who now constitute the nucleus of the Christian Church in that city.

Unlike Pingkiang, no disturbance followed our occupancy, yet here, too, we have had difficulty and persecution. On one occasion Mr. Huang was roughly handled by an angry mob, and was only saved by the timely interference of friends. He won to himself the respect of the townspeople by the Christ-like way in which he acted under these trying circumstances, and he eventually petitioned the county magistrate for the release of the ringleaders. The work is spreading in the eastern part of the county, and there is promise of a very successful church. Until 1910 there has been no resident missionary, but with the coming of W. W. Gibson and J. A. Alexander there was the beginning of much progress in Liuyang Circuit.

Yiyang Circuit.

Yiyang (the city of "Progressive Strength") is an important trading-mart situated on the Tsz River, which empties its waters into the great Tungting Lake. It is a place of great strategic importance, as thousands of

boatmen pass through Yiyang each season on their way to Hankow with their freight of coal and iron from the mines of the Paoking district.

In the autumn of 1902 a visit was paid to the city by W. H. Watson and the writer. The whole city turned out to watch, for this was the first occasion upon which foreigners had had the temerity to land there. The shopkeepers closed down their places, for the people are excitable, and not easily controlled; the officials were nervous, and posted soldiers every few paces down the crowded streets, and they themselves accompanied the two missionaries on horseback during the long hours of that tropical day, as from end to end of the city they perseveringly sold many thousands of picture tracts to the thronging Chinese multitude. As a result of this journey it was determined to occupy at once; and after the usual opposition and delays, a small wooden house in the corner of a dirty alley-way was rented.

A Christian soldier was put in charge, a native of the place who had been

converted to God while guarding a China Inland Mission chapel in Hupeh. He has proved an invaluable worker, and a wise pastor. Under God he has been enabled to start a wonderful work of grace. Thieves, gamblers, drunkards, opium-smokers have been converted under his ministry. When in Hunan, the Rev. Gregory Mantle visited this church, and heard the experience of its members at the Methodist class-meeting. He has left it on record that it was the most wonderful experience-meeting he ever attended. The work still prospers. We have established a day school for boys, and a boarding-school for girls, and also are beginning a Bible school for women. The members have themselves opened another preaching-place in the town, and in the country they have started several village causes. The ex-soldier preacher has now been accepted as a candidate on trial for the Chinese ministry.

Paoking
Circuit.

Paokingfu (the city of "Precious Felicity") is situated on the right bank of the dangerous Tsz River, in the very heart of the "Black Country" of

Hunan. Twenty days are required to reach the city by boat from Changsha, and by road it takes six days' hard walking to accomplish the journey. Coal and iron mines abound in the district, and during the night the glare from the smelting furnaces can be seen for many miles around. The people are turbulent, but have many sterling qualities.

The city was first visited in the late autumn of 1902, and was just recovering from the unrest occasioned by an incipient rebellion. The county official strenuously opposed us in our endeavour to rent a preaching-place; but when he saw the good received by some of his sick soldiers from the missionary's drugs, he so far relented as to permit us to rent a disreputable house in a quiet corner of the city.

In 1903 W. W. Gibson took up his residence and commenced preaching and dispensary work. His Opium Refuge was the means of many a poor opium-smoker gaining liberty from the drug, and some of them, at least, have been led to Christ. His efforts have been much appreciated, and have been the

means of removing much misunderstanding and distrust. After a time a good site was purchased, and two semi-foreign houses have been built for the minister and doctor now in charge of the station. The little dispensary has developed into a hospital with twenty-four beds, while day school and preaching-hall are alike doing their work for the city's good.

Success has come more slowly than in the northern circuits, and the church is still very small. Paoking has one out-station, the town of Yüngfeng, half-way on the road between Changsha and Paoking, where a Chinese preacher is in charge of a small church.

Chenchow
Circuit.

Chenchow (the city of "Trees") lies in a cup-like hollow surrounded by beautiful hills. It is at the head of the Hunan-Kwangtung watershed, and was once a most important depôt. The great overland trade route from Canton and South-western China to Hankow and Peking passed through the city. Thousands of mules carried merchandise day by day over the famous Cheh-lin Pass to Chenchow, whence it was

shipped by junk to Hankow and beyond. The city is now of less importance than formerly, as the big steamers of the sea route now divert much of the trade. Chenchow can be reached by river from Changsha in eighteen days, but by road the journey is accomplished on foot in nine days.

Work was commenced here in the summer of 1903 in a small rented house at the quiet end of a main thoroughfare. For several years there was a native in charge but no resident missionary; the work being superintended from Yungchowfu, distant eight days' journey to the west. Now there is promise of a strong and healthy church. School and women's work are being vigorously maintained, and colportage and daily preaching occupy much of the missionaries' time. At Ichang, on the Kwangtung frontier, an out-station has been occupied, and is fortunate in having the loving oversight of an old and experienced Chinese preacher and his wife.

Yungchowfu (the "Region of Perpetuity") has been called the garden

Yungchow
Circuit.

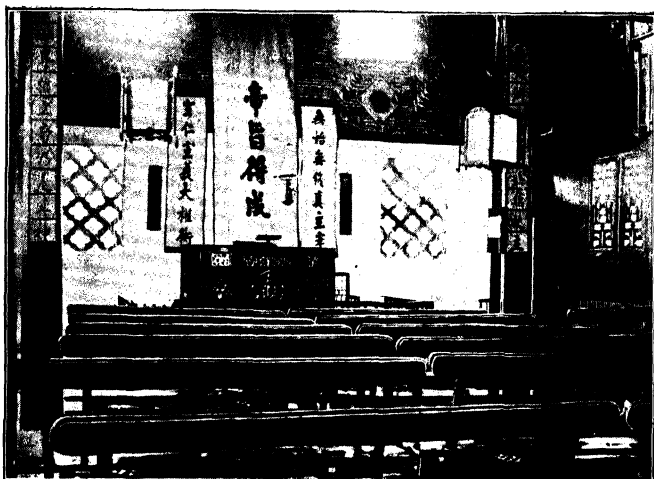


Photo by]

[W. H. Pillow.

INTERIOR OF THE WESLEYAN CHURCH, YUNGCHOWFU.



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care of Miss Denham, the only Women's Auxiliary worker in the province. The Boys' School is full of promise, and in the three highest grades has this year gained premier places in the examinations of all the Methodist schools in Hupeh and Hunan. Kiyang, an outstation three days' journey down the river, has a preaching-hall and day school for boys.

* * * * *

The W.M.M.S. was the fourth British Missionary Society to enter Changsha. Other Missions in Changsha. The London Mission had entered a year earlier, while the China Inland Mission and an American Methodist Mission preceded us by a few months.

Later there followed the Norwegian Mission and the American Episcopal Mission. One of the Alliance missionaries of America, unable to get a foothold in the city, had for many months been living on a boat anchored at the city gate, and had gone ashore each day to preach in the streets.

At the first Conference of Hunan missionaries, held at the Wesleyan Methodist church, Changsha, in 1903, First Hunan Missionary Conference.

Yale University
Mission

a hearty and unanimous invitation was given to the Yale University of America to found an Educational Mission in the city, which would take over the higher educational work of the various Churches, and which would ultimately develop into a fully equipped university. The invitation was accepted, and several university volunteers at once came out. Although still in its infancy, we look forward to the Yale University Mission becoming the great helper of all the Churches, and a potent factor in the salvation of Hunan.

There is the greatest unanimity amongst the missionary community of Changsha, and indeed throughout the whole province. In Changsha, and in many of the other mission centres, the missionaries and the converts of all the Churches gather together monthly for united prayer-meetings.

Second
Conference.

The second Hunan Missionary Conference was held in 1907, and it was found that in the four short years since the last Conference the number of workers and their converts had more than doubled.

In addition to the Societies already

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mentioned as having churches in Changsha, there are several other powerful Other Missions in the Province. Societies at work in different parts of the province. The Lutheran Reformed Church of America is building up a strong educational work at Yochow. The American Presbyterians have a healthy and developing work throughout the valleys of the Siang and the Yüen Rivers. The Finnish Missionary Society has taken up the responsibility of evangelising the prefectural cities and counties to the north-west. The German China Inland Mission has work outside the city of Changsha and also up the Yüen Valley beyond Paoking and Wukang, while the Church Missionary Society has just consecrated its first Bishop of Hunan, whose see is to lie along the Siang Valley from Changsha to Yungchow and on to the Kweilin across the Kwangsi frontier. The missionaries of Hunan now number Foreign Workers and Converts. over two hundred, and their converts several thousands.

There are fourteen fully equipped The Army of Occupation. hospitals, and many more dispensaries. There are at least twenty educational

institutions throughout the province, in addition to the free schools at every station. Many of these educational institutions are being rapidly developed and efficiently staffed. They include theological schools, Bible schools for women, and boarding-schools for boys and girls, besides the Yale University Mission. The shadow of the Cross lies over half the counties of Hunan. Hospitals, schools, and churches dot the landscape—the camp-fires of the army of Emmanuel.

Hunan is a citadel of Chinese resistance. Capture it, and we shall have gained a most important strategic centre in the conquest of China.

SOME HUNANESE CHRISTIANS

Lo Yu-shan.

Lo Yu-shan was the son of a Hunanese literary man who gained an official post, but died before his son was grown up. Yu-shan's mother was living, as a girl, in Hankow in the early fifties; and during the fearful seventeenth night of the Seventh Chinese month of 1855, when four miles of houses were burnt

down by Taiping incendiaries, she was hiding alone in a cellar. The house was burnt over her head, but the falling beams overarched her, so that she was found alive the next day. She was a woman of considerable force of character, and her son loved her.

As a young man, Yu-shan made ^{First} Hankow his headquarters, but travelled ^{Impressions.} far and wide, in the track of the Imperial Examiner, as a seller of spectacles at the various examination centres. In the year 1884 he was thus engaged at Wenchow, in South Chekiang Province, over 800 miles by water from Hankow. The students stirred up a riot, and destroyed the China Inland Mission premises—where George Stott had commenced work in 1868, and where he now suffered the loss of all things with calm cheerfulness. Yu-shan, mingling with the crowd, saw this and marvelled. Here was a foreigner displaying the virtue of a Sage! There must be something in this religion of his. So, on Yu-shan's return to Hankow, where he got settled employment, he turned in at the Wesleyan Mission

"On Trial."

preaching-hall, began to attend services where David Hill was chief preacher, and became a friend of W. A. Cornaby. In course of time his name was entered as "on trial." But after a while he "ceased to meet" for fully five months. The missionaries thought he had gone off on a tour as before, but eventually found that he lived quite near, but did not intend to come, as his employer was averse to it. One evening, however, he felt a strong impulse to attend the evening prayers—that was his account of it. On Mr. Cornaby's side were the following facts. The day after he heard that Yu-shan was not distant there was one of the monthly united prayer-meetings held in the British Concession, Hankow. It was led by a stranger, and was a time of wonderful unity of feeling. In the midst of the meeting the leader called for a pause for silent prayer, saying, "It may be that some of you have a dear Chinese friend you would like to pray for." That seemed a direct message from God to pray—to agonise in prayer—for Lo Yu-shan. It was easy

The Power of
Prayer.

to pray in that meeting attended by "power from on high." And there was a feeling that prayer was availing. As Mr. Cornaby returned to the mission compound and opened the door of the prayer-room that evening, there sat Lo Yu-shan. He came regularly after that. Ten days after he was found kneeling in silent prayer as the door opened. And when the little meeting had started, without being called upon, he offered his first public prayer—a few sentences, the last of which was sobbed out: "Lord Jesus, save my mother!" By the time he was baptised his mother was "on trial," and her baptism followed a few months after.

Now that he knew in his own heart, and in his mother's case, the power of prayer, there was no further turning back. In process of time he became A Preacher. a colporteur, and then preacher at Hsien-t'ao-chen ("Fairy Peach Mart"), an out-station in Mr. Cornaby's circuit, where great firmness, tact, and wisdom were needed; for the three hundred who immediately began to attend were all firmly persuaded that they could

thereby gain certain privileges in the law-courts, as their neighbours the Roman Catholic adherents had done. For three years he preached the Gospel, refusing to put down a single name as "on trial." The three hundred dwindled to thirty, many of whom became sturdy Christians, even under severe persecution.

Lo Yu-shan was a man of good education, delighting in ancient Chinese *belles lettres*; he was also an intelligent Bible-student, of deep spiritual insight; and a brave man withal. He was told there was a plot to destroy the premises, which could be averted if he removed the signboard. Instead, he called the converts to a prayer-meeting on the premises during the day of danger. And there was not the slightest disturbance.

Ordination.

It was with great confidence that the Synod ordained him. And when it was decided to commence work in Hunan he became the able colleague of the present writer for pioneering in Changsha. He made an abiding impression in that city, upon missionaries, inquirers, and



Photo by]

[W. A. Cornaby.

THE REV. LO YU-SHAN.

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outsiders. On Easter Day, 1903, though already in the grip of a fatal disease, after but two years' work there, he had the joy of baptising our first three converts in that province. In the hot summer he passed away, leaving a vacant place that has not been filled. Lo Yu-shan was one of the most remarkable Christians that God has ever given us in Central China. Truly a man of God, and of prayer!

* * * * *

Si Tai-kai is a native of Pingkiang. ^{Si Tai-kai.} His temperament is impressionable and religious; and much family sickness and bereavement, and the loss in quick succession of three young girls who had in turn been selected as his future wife, caused him to seek by a life of asceticism to propitiate the vindictive spirits who so evidently were the enemies of his family.

He took vegetarian vows. His daily ^{A Vegetarian.} diet was merely rice and a few vegetables and herbs. He sought merit by liberating birds and fishes. These he bought from the hawkers on the streets, and he would open the cage

doors and let the birds go free, while the live fishes were carried to the nearest pond and set at liberty.

Becomes a
Buddhist

He decided to join a Buddhist sect; but as many of these sects are in the main secret societies, the clan elders were much opposed to his doing so. They threatened death by drowning if he did not recant, but the fearless young man bade them do their worst. He dared to face death for his religious convictions. He at once became famous, and soon from that countryside many were persuaded to take vegetarian vows and to join his sect. He and his converts made long pilgrimages to an important monastery in Hupeh. The abbot was so impressed with the earnestness of the young devotee that he offered to initiate him into all the mystic rites of the Buddhist religion, and to nominate him as his successor in office.

Hears the
Gospel.

Upon one of these pilgrimages this earnest seeker for truth casually entered the Methodist preaching-hall at Tung-cheng, our farthest Hupeh outpost on the eastern frontier of Hunan. He was very interested in what he heard,

but disputed with the preacher, challenging all he taught. Later, he met a Christian colporteur and others who gave him further instruction, and ultimately he renounced Buddhism and his vegetarian vows, and was baptised at Changsha, on Easter Sunday, 1903, by Lo Yu-shan. The Buddhist zealot became a Methodist preacher, and has been instrumental in leading many of his former disciples to the Christ whom he has found.

ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To see what part the Chinese Church must play in the evangelisation of China.

1. Summarise the references (in this chapter) to the part Chinese Christians have played in the evangelisation of Hunan.

2. What advantages has the trained Chinese worker over the foreign missionary?

REFERENCES FOR FURTHER STUDY

BROOMHALL, M.—*Chinese Empire* (pages 164-89).

Pioneer Work in Hunan.

ALLAN, C. W.—*Our Entry into Hunan.*

Chu and Lo : Two Chinese Pastors.

W.M.M.S.—*The General Report.*

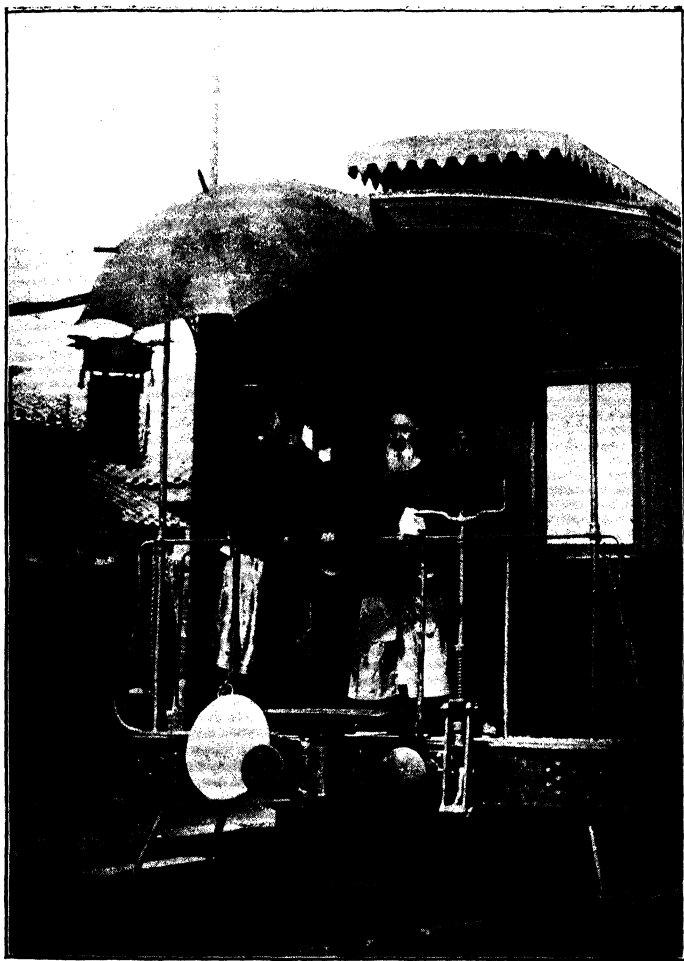
CHAPTER VII

NEW CHINA AND ITS PROBLEMS

“The
Changeless
East.”

It has been the custom of the Western writers, with China especially in mind, to speak of the “Changeless East.” Thus Dr. A. B. Bruce, to quote one of many distinguished writers, wrote, somewhere before 1900, of “that stereotyped, custom-ridden Oriental race, the Chinese.” And Professor Henry Drummond, after his visit to China, wrote in January 1899: “This nation, as every one knows, is an instance of arrested development. On a fair way to become a higher vertebrate, it has stopped short at the crustacean,—the external shell of custom and tradition so hardened by the deposit of centuries, as to make the evolutionist’s demand for mobility, *i.e.* for capacity to change, almost non-existent.”

Both remarks seemed fully justified



HIS EXCELLENCY CHANG CHIH-TUNG.

The Grand Old Man of China on a car of the Peking-Hankow Railway.

at the time they were written, but they read strangely to any one in China to-day. In a sense it is hardly correct to say that China was ever changeless. China Never Really Changeless. From Confucius' death till the present day there have been 245 emperors, with very few uneventful reigns among them. There have been fifty great rebellions in the last two thousand years, and local insurrections almost every year. China has been split up and reunited several times. Since A.D. 317, some 1,590 years in all, she has been ruled in part, or as a whole, by foreigners 689 years: Huns (317-386 inclusive); Turkic rulers (387-550); Tartar (1280-1367); Manchus (1644 onwards). On the other hand, with the exception of new religious sentiments, as those of Buddhism, and Buddhism coloured by Nestorianism, there have been few new elements introduced into the thought of her thinkers or the life of her masses. Her local government—the element which has bulked so largely in the popular consciousness—has been along the same old ruts all the time, in its habit of dispensing justice to the high-

est bidder by unsalaried mandarin-dom. "Empires fall, Ministries pass away, but the Bureaux remain," as Duc l'Audiffret-Pasquier once wrote. The history of China in the thirteenth century speaks of the officials "shearing the populace"; and certain words of Talleyrand seem to apply to whole millenniums of China's past: "Society is divisible into two classes: shearers and shorn." China's ideals, in China's own words, have been Name and Gain; and for the most part the life of her scholars and people has been a struggle for either or both, and for little else. Not always selfishly, however; for the family unit has occupied the place of our capital I, and the family bond has been kept well cemented. Beyond the family the outlook has been exceedingly local. Clans have been clannish indeed; villages of the same surname have been little realms by themselves. At most, the general conception has been provincial. "China is a mere congeries of provincial governorships, totally devoid of anything worthy to be called national unity," wrote a leader-writer in the

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Times of September 30, 1895, and he was not wide of the mark.

China has been a land of stagnation till the comparatively recent inpouring of Western ideas. This has arisen from her isolation, or the mere impact of races so nearly akin to her own as to be summed up in the common name of Mongoloid. There has been nothing in her history, until late years, answering to the impact of Roman civilisation upon the ancient Britons, and then the coming of the Norsemen, the Anglo-Saxons, the Normans, into our own land. It has been a case of iso-fertilisation, which has resulted in sterilisation, as regards thought and aspiration, since China ceased to be a continent with some fourteen contending States in the dynasty called Chow (1122-256 B.C.), when she produced all her Sages and all her Classics, with only commentaries upon them since. Truly a case of "arrested development," though not hopelessly "crustacean," with "a capacity to change almost non-existent."

Nestorian foreigners and Roman Catholic foreigners do not seem to have

Due Largely to
Isolation.

Nestorian and
Roman
Influence.

modified China's public opinion much, for they were imperially favoured ones; and as Father Ripa testified of the latter in 1711 :

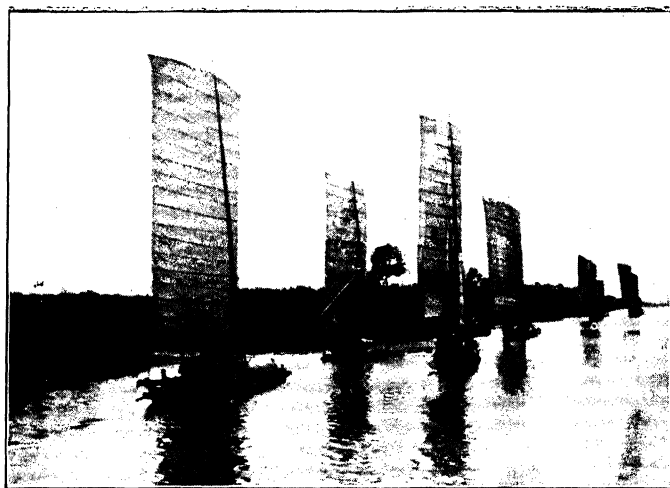
“ Their garments are made of the richest materials ; they go nowhere on foot, but always in sedans, or horseback, or house-boats, with numerous attendants following them.”

The populace have regarded them as foreign officials; and as Confucius said of the popular gods, “ Respect the spirits, but keep aloof from them,” the nation as a whole has maintained an attitude of “ aloofness ”—generally of respectful fear, but sometimes of active antagonism. The nation as such did not take their influence into itself as a germ that would bring forth some new thing. The foreign body introduced into the system remained unabsorbed, unassimilated.

China's
Awakening.

But from 1901 onwards new forces have brought about the beginning of a new China; the nation has changed more in the first decade of the twentieth century than in all the twenty centuries previous.

The change seems sudden, and will



THE OLD METHOD OF TRANSPORTATION.

A fair breeze on the Yangtse.



Photo 100

[W. A. Cornaby.

go down to posterity on the pages of history as one of the great events of the world, an event comparable to the Renaissance in Europe, in the fifteenth and sixteenth centuries. Sudden indeed this change of an empire-continent in a single decade ! And yet not without a series of causes, growing in their dynamic force throughout the nineteenth century. China is awake ! What has awakened her ?

I. *The coming of the merchant.*

The opening of Treaty Ports, which were and are very up-to-date European (or Eur-American, as we can say in Chinese) cities and municipalities, dotted about the land of hoary tradition and custom, and disregarding both—with their solid-built houses and offices and shops, their macadamised roads, horse-carriages, bicycles, motor-cars, and even, latterly, electric trams ; their police force, their sanitary regulations ; and the fact of men and women meeting and walking together as equals, some of them arm-in-arm in broad daylight. And then the goods poured into surrounding districts by the foreign mer-

Causes :
I. The Coming
of the Merchant.

chants: matches instead of the flint and steel and rolled paper spills; paraffin oil instead of either rape oil, cotton-seed oil, or tea oil (from a coarse tea-plant); soap instead of alkaline bean pods; Lancashire calicoes instead of the narrow-length fluffy cotton-cloth woven by the women in the farm-houses,—these and a hundred other things became adopted, absorbed, regarded as necessities by hundreds of thousands around the ports, and as desirable things by thousands more farther inland.

II. The Coming
of the Mission-
ary.

II. *The coming of the Protestant missionary*, living near to the life of the people, walking and chatting with them in no superior fashion—except as regards the novel thoughts that were natural to him; called indeed “ocean demon,” but surely a man of like passions with themselves, when they saw him leading his little child along outside the city.¹ Travelling on foot

¹ When Dr. F. Porter Smith, of the W.M.M.S., in the mid sixties carried his baby a little way through the streets of Hankow, it made an immense and a favourable impression. “Look! look! he’s carrying his own baby. He can’t be a ‘demon’ after all, can he?”

or in the ordinary Chinese hire-boats ; “ half-giving, half-selling ” his tracts and Gospels written in almost the language of the street ; preaching in the “ Glad-news Hall ” and telling out that the Shang-Ti (Sovereign on High) of antiquity is his Father and theirs, a Father with Whom he holds converse daily ; telling out strange tales of One in West Asia Who lived the life that Chinese Sages had described as ideal, and went far beyond their ideal : Who loved His enemies, and when they conspired against Him and captured Him, and wronged Him, and stirred up a riot, and overawed their official-in-chief, and had Him tortured to death—prayed for them all ; and then, that He did not remain dead, being the Son of God ; that He had given His life for a ransom for all men, and still is living, the great Friend of all men, and Saviour from sin and hell too, if they will but have it so ; telling out also that by penitent prayer to the Sovereign on high new forces of goodness pour into the character, enabling a man to do what he knows he ought to do—bringing, indeed, an

unseen spirit of goodness to live within him, even as it has been half-believed that certain departed spirits, that have been deified, can come and inhabit the wood and plaster images in the temples.

Here were new thoughts and considerations for the masses, which, even if they were not all quite absorbed, were bound to set men thinking as their fathers had never thought for thousands of years. And then, the skilled hospital work, the miracles wrought there, the "wizard hand bringing back the spring-tide" to hopeless cases with a "kindness equal to that of new creation," to quote but two of the testimonial tablets given to Dr. Sydney R. Hodge, and to his colleagues and predecessors in various cities. Then, schools for girls as well as boys! Who ever heard of *girl*-schools before? And the tripping feet of little Western damsels, untrammelled by the cruel foot-compression of many generations. Here were facts, facts that were a ferment, a dynamic force of transformation, introduced into the innermost lump of age-kneaded meal.

Thus the soul of the masses began to awake.

III. Further, *the rise of missionary literature and journalism, on general lines*, ^{III. Missionary Journalism.} for the hitherto "stand-off" scholar and mandarin—dealing not just with foreign ideas, but bringing the wisdom of the West to bear on China's own problems, national, economic, social, moral, religious; and that, too, in the choicest literary language of æsthetic scholarship—with the aid of Chinese scribes of cultured abilities. Magazine newspapers, and with telegraphic news too! Who ever heard of these things before? And illustrated with pictures that look just like the thing to be portrayed, instead of æsthetic poems of line and wash, that glorify the landscape into impossible proportions, or look down on a hall from the rafters¹; and the matter in these magazines brings the real things described graphically before the mind. Moreover, these maga-

¹ This downward perspective in Chinese art arose from their having to ascend a neighbouring hill to gain a picture of a city or wide landscape, and thus it became the correct fashion for interiors also.

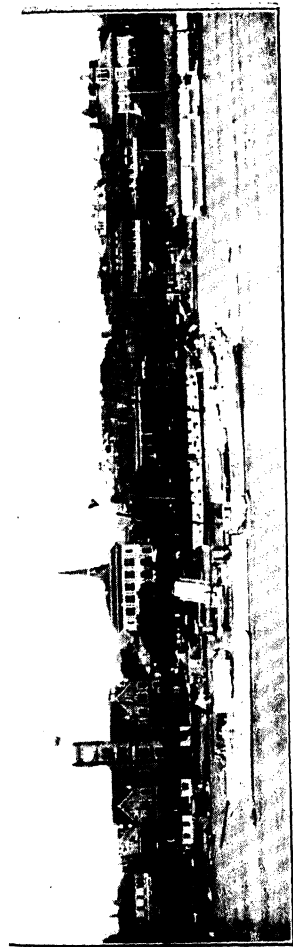
zines bring insight into the teaching of history, in various countries and ages, showing what results follow certain courses in the long-run ; showing too how problems as pressing as those of China have been successfully dealt with elsewhere. What wonder that these books and magazines, issued by that Society which is now known as the Christian Literature Society for China, as well as the books issued by the Educational Society, scholarly and for scholars, put new ideas into their older readers, and new impulses into their younger ones ! So that various experiments in Western methods, from minor things on to the founding of great iron and steel works, and the establishment of the telegraph from city to city, became the natural result.

IV. Rise of Chinese Journalism.

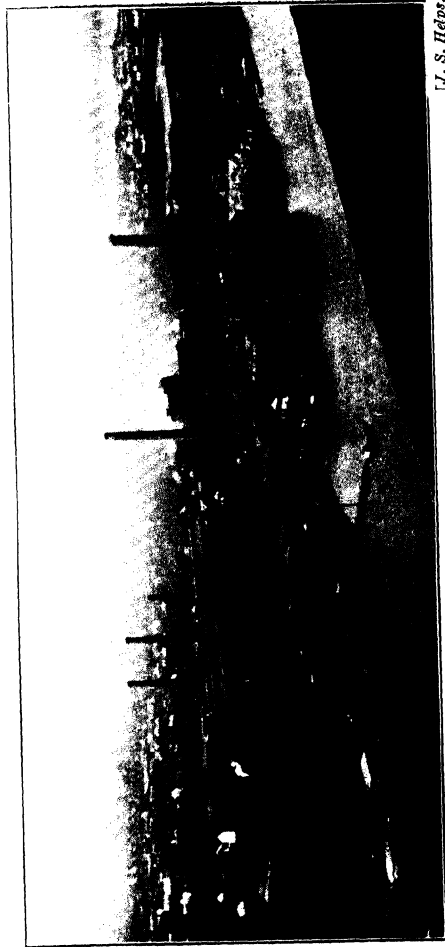
IV. *The rise of Chinese journalism.*

Before missionary journalism began China had but the *Peking Gazette*, or Court Chronicle and recorder of edicts and the like.¹ In 1872, however,

¹ The *Peking Gazette* first appeared 911 A.D. towards the beginning of the Sung Dynasty, but came out only at irregular intervals until 1351, since when it has been issued four times in each Chinese moon.



MODERN SHANGHAI: THE BUND AND CUSTOM HOUSE.



WADES HANVANG.

[J. S. Hops.]

it occurred to two enterprising merchant brothers in Shanghai to finance and start a Chinese daily paper, the literary material to be supplied by Chinese article-writers, with some assistance at first; the foreign telegrams to be translated from English; and a staff of newsgatherers to be secured in various Chinese cities. The result was the *Shen Pao* (*Shen* being the name of a notable worthy of the region in old time), which is still running. This was followed by a native newspaper in Hong Kong; by the *Sin Wen Pao* ("News Gazette"), in Shanghai, 1894; and the *Chung Wai Jih Pao* ("Universal Gazette"), in Shanghai, 1898; the two former somewhat moderated by foreign influence, the third, and its later contemporaries in various Treaty Ports, hardly at all; although till after 1900 all the native newspapers of China, being drastically disallowed in inland cities, by the Court¹ and officials alike, could

¹ The Empress-Dowager's edict of October 8, 1898, declared: "As newspapers only serve to excite the masses, to subvert the present order of things, and the editors are composed of the dregs of the literary classes, no good can be served by the continua-

only exist under the ægis of foreign protection and nominal ownership, within the various municipalities.

In view of the liberties native newspapers have since taken in criticising Chinese officialdom, it is interesting to read, in a speech on "The Unpopularity of the Foreigner in China," some words of Wu Ting-fang, Chinese Minister to the United States, November 1900, delivered at Philadelphia :

"The general tone of the foreign press in China is calculated to set the whole Chinese nation against foreigners and things foreign. Columns are devoted in almost every issue to denouncing the Government and its officials, and condemning everything which the people hold dear and sacred."

The sole fraction of truth in this specious reasoning as to foreign unpopularity was a remark here and there in the Western press on gross errors of policy, and miscarriage of justice, and a word or two on Chinese superstitions ;

tion of such dangerous instruments, therefore We hereby command the entire suppression of all newspapers published within the empire, while the editors connected with them are to be arrested and punished with the utmost severity of the law."



NEW CHINA : MAKING TYPE IN A PRINTING ESTABLISHMENT.

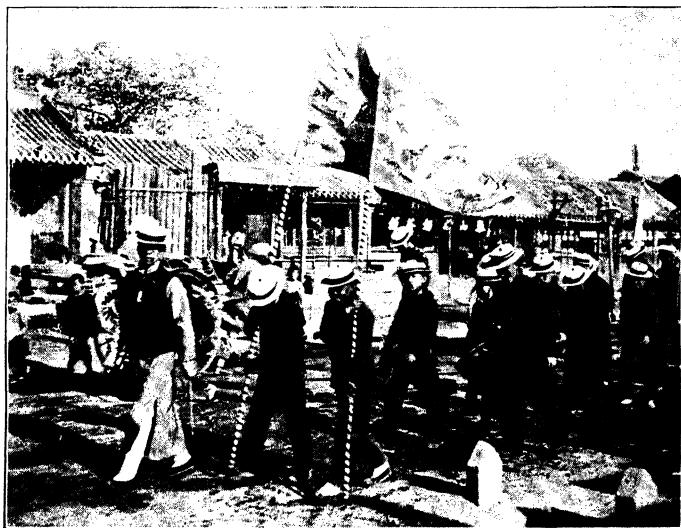


Photo by]

[O. Bone.

NEW CHINA : SCHOOLBOYS TAKING A STROLL WITH DRUM-

all three items, elaborated into burning articles, being three chief necessities for popularity and a paying circulation, as regards the Chinese journalism of recent years. Certain advantages were once desired by the native press of a certain Treaty Port, and were offered as requested on the conditions (1) that there was to be no defamation of the Court; and (2) no vituperation as regards mandarins; and after due consideration both restrictions were rejected.

The native papers of the Treaty Ports deal in outspoken, if courteous, remonstrances with the Central Government; outspoken strictures on mandarins by name, and almost ribald pictorial caricature of mandarindom in general; together with strong language concerning China's sovereign rights and their invasion by foreign powers. Those inland, away from Treaty Ports, are under official "inspiration," and so do not criticise the "powers that be"; but are as outspoken as the others on the subject of foreign aggression, real or assumed.

The Chinese press consists of some

fifty-five chief trumpets "sounding an alarm" throughout the land; or so many galvanic batteries delivering shock after shock of arousal to their educated readers. And this factor in the awakening of a quarter of the human race can hardly be over-estimated.

V. The New Learning.

V. *The New Learning and rise of Young China.*

From the year B.C. 134 until 1901 A.D. (in addition to silver recommendations) all official posts were obtained as prizes for an æsthetic literary style in sermons on texts from the Classics, at the annual county examinations, on through the triennial provincial examinations, to those still higher in the capital itself. And the ideal of that style was the antique—the literary matter itself being quite a secondary consideration.

But on August 20, 1901, a decree was issued ordering the substitution of essays on modern matters, Western laws and constitutions, and political economy. This was followed by a series of decrees on the subject of education: viz., September 13, a decree

commanding all schools and colleges in the empire to deal prominently with Western learning; September 17, a decree commanding all provincial vice-roys and governors to "send young men of scholarly promise and ability abroad, to study such branches of Western science or art as would be best suited to their tastes and abilities, so that they may return in time to China, and place the results of their learning at the service of the empire"; September 2, 1905, a decree abolishing the examinations for the degree of B.A. that had been held every year and a half; all such and higher degrees in future to be gained through the colleges in the provinces and the University in Peking.

Here were tremendous changes, wrought in a few years by a stroke of the "vermilion pencil" of the Empress-Dowager in the name of the Emperor Kuang Hsü. The immediate effect of the first edicts was a great demand for books such as the C.L.S. and the Educational Society had on sale; the next result was the flooding of the

Chinese book-market with translations, chiefly by Chinese in Japan. The further result was the sending abroad of thousands of students to Japan and to other lands—those in Japan being at one time as many as 14,000—and these, both in Japan and in France, getting strongly tinged with revolutionary sentiment, with the story of the French Revolution as their favourite model; on their return, also, stoutly resisting all foreign mining concessions, foreign loans for railways, and foreign control of all kinds.

The more ardent spirits in Young China to-day would wish to discredit and oust the Manchus from the Central Government, and secure the immediate opening of a national parliament (promised for 1918); and they would probably endorse most of the following demands made by the Boxers in one of their proclamations (August 1900):

“1.—All indemnities still claimed by the foreign powers to be null and void.

2.—All foreign ships of war that enter Chinese waters to be disallowed to leave their berths.

3.—All foreign settlements and Treaty Ports

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to be extended to twice their present size (and foreigners kept rigidly within them).

4.—The churches of the various foreign missions in China to be confiscated, and made common property.

5.—All missionaries to return to their respective countries.

6.—Japan to return Formosa to China.

7.—Germany to return Kiaochow to China.

8. Russia (and Japan) to evacuate Manchuria.

9.—The Imperial Maritime Customs to be delivered over to Chinese control."

These, together with the abolition of all Consular Courts in China, and the removal of all barriers to Chinese residence abroad, might perchance make up the sum of advanced Young China's demands. Where the power to regain Formosa, Kiaochow, and China's supremacy in Manchuria is to come from is another matter! But even this has been broached in a Young China newspaper of October 17, 1909, where the formation of a reserve of 10,000,000 "Volunteers" (*i.e.* Boxers) was advocated in detail! Happily, China is hardly likely thus to court her own destruction.

VI. *Mercantile and political pressure* **VI. Pressure
from Foreign
Powers.**
from foreign powers.

As a consequence of the policy of exclusion held by Young China, there is

the fact of ardent offers of capital to China by foreign financiers for railway loans, and overtures by foreign syndicates for developing China's resources (both construed by Young China as "poisonous intrigue"); and such things as the Russo-Japanese grip on Manchuria.

"Young China." China, then, as regards her leaders of public opinion, and her future officials, the rising generation of students and graduates, is *awake*, and inclined to be rampant. The Boxers that grew into being at the Empress-Dowager's decree of November 5, 1898 (which was taken seriously in two or three northern provinces where there had been a year of scarcity), mostly represented a Young China of an uneducated sort. The Young China of the present day has some culture, and at the least a smattering of Western learning, in some cases much more than a smattering. Darwin, Huxley, and Spencer are its household words, and Rousseau, of all men, is one of its pet ideals! In all matters, mental, moral, and national, it is possessed of a "blind, turbulent



YOUNG CHINA.
A game of dominoes

heaving toward freedom"; but chiefly, if the truth were told, towards constitutional liberty of a modified Western type, in which it can find office.

The Chinese of a century ago everywhere exhibited "the full efflorescence of that ignorance which permitted them to believe themselves the most enlightened nation in the world" (words used of the English by Disraeli in *Tancred*); now, the Chinese scholars and populace are persuading themselves that they are the most oppressed nation in the world. Let us see what elements of oppression appear to the Chinese mind.

Young China's
Grievances.

1. "*Oppression from Foreign Authority*"—a very hateful term in China. In reality, this exists chiefly on the map. There is of course no "oppression" of the Chinese themselves by foreigners. England took Hong Kong in 1840, but has given far greater liberty and security to its Chinese residents than they could have had on the mainland. Five Treaty Ports were opened by the treaty of Nanking in 1842, seven others in China Proper by 1860, and several others

(1) "Foreign
Oppression."

since ; and in none of them are the Chinese “oppressed.” In 1897 occurred what the *Spectator* called “the piracy of Kiaochow” ; but neither there, nor in Port Arthur under the Japanese after the China-Japan war, nor under the Russians, nor again under the Japanese, has there been “oppression” of Chinese ; nor is there in Manchuria, so dominated by Russo-Japanese influence. The “oppression,” then, is in sentimental regions, but regions that a patriot would naturally regard as real. So that there is a strong tendency to feel that foreign nations are China’s enemies—to be resisted by force if that force were available. Hence the energy thrown into military drill in China’s colleges, the students being more ardent about it than their drill-masters.

(2) The War
Indemnity.

2. *The Boxer indemnity*, still paid annually by people in provinces that had nothing to do with that Manchu-clique plot.¹ And as the people have to pay each annual amount (say) thrice

¹ The phrase “Manchu-clique” is used to absolve the enlightened Manchus from any share in the movement.



Photo by]

[W. A. Cornaby.

HOW THE POOREST LIVE.

Each hut contains a family.



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over, owing to official "squeeze," this is felt to be a heavy burden.

3. *Impecuniousness*, also, from the very reforms that China has begun to adopt so eagerly. As a native paper pointed out (May 1910):

(3) *Impecuniousness.*

"China has hurriedly started schools and colleges everywhere. Police forces, industrial bureaus, foreign-drilled troops, naval schemes—all of them requiring extra rates and taxes [all of which rates and taxes are subject to "squeeze"], when the country is already impoverished with the Boxer indemnity, and the interest on foreign loans, and an utterly chaotic condition of national finances, the unrestricted coinage of ten-cash pieces in every province, and the like; so that the expense of living has well-nigh doubled in ten years, with no corresponding rise in the income of the populace."

Hence, when rice has been abnormally dear, there have been riots in various places, as in Changsha and other cities in 1910.

4. *The fact of the Manchu on the Throne*. But here again, as under head-
ing 1, the grievance is in the region of sentiment. For, with the exception of the fatal Boxer blunder (and a great one it was), the Manchu Dynasty has

(4) *Manchu Rule.*

**China's Real
Grievances.**

served China as well as any native dynasty has ever done.

Summing up the situation, then, we find that China's really dynamic grievances are from conditions within the nation itself, rather than any which the Manchu Dynasty (excepting the Boxer plot) or foreign powers have forced upon her. And the first real reform must be the entire reorganisation of the mandarin system: the fixing of real and adequate salaries, and the discountenancing of official "squeeze" by heavy penalties; which, it is interesting to note, was the burden of several enactments in the Code of Hammurabi, 2,500 years B.C., as one of the C.L.S. books in Chinese points out. Whether this most radical change can be effected without a national parliament, or whether a national parliament would attempt to overthrow a system buttressed by so many vested interests, it is hard at this juncture to say. The Imperial Maritime Customs, controlled chiefly by British officials, is a splendid object-lesson of what solid gain may accrue to China from upright and adequately

salaried collectors of dues. And it is toward that object-lesson that China must "level up" if she would be anything but financially crippled as a nation, and would avoid a very literal oppression of the "myriad populace" for the fattening of a crowd of officials and underlings, caught in the meshes of a corrupt old system which makes Confucian morality, not to say Christian righteousness, impossible.

As to anti-foreign feeling, New China is somewhat fickle in its dislikes. Its hatred for Germany has been intense in connection with Kiaochow; the country was stirred up to a tremendous ferment against America in 1905, boycotting her goods everywhere, in retaliation for harsh treatment of Chinese immigrants; against England in 1907, in connection with her offering to finance the Chekiang railway; and there is permanent ill-feeling against Russia and Japan in connection with Manchuria, although it is commonly believed that that region was sold to Russia by a certain deceased Chinese notable—while China let Japan fight her battles

Feeling Against
Foreign Powers.

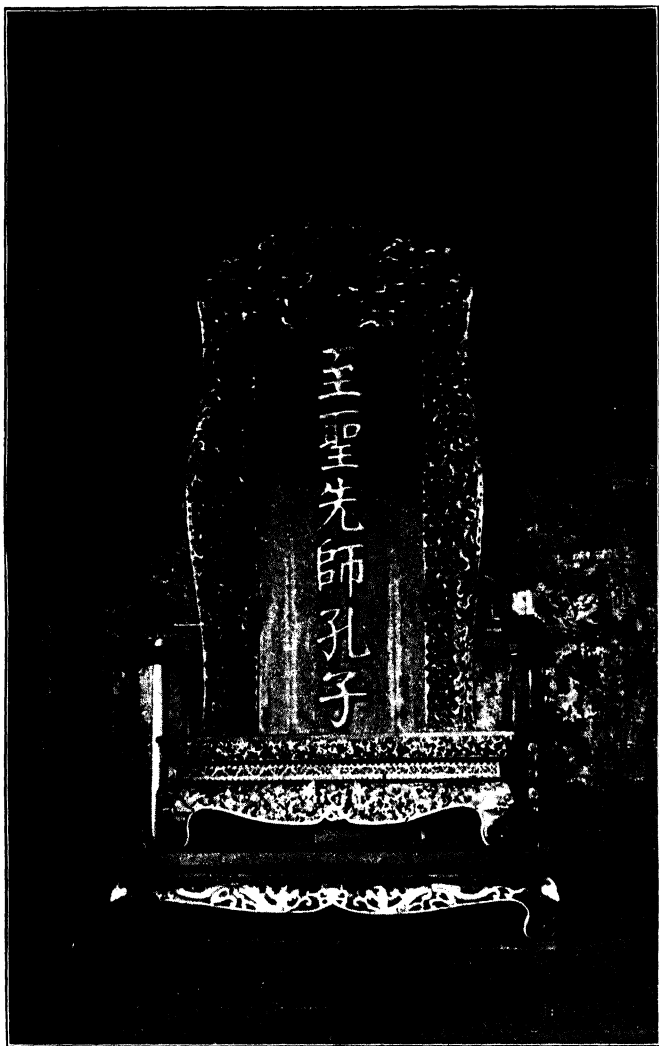
for the recovery of it. In 1910 the most unpopular of foreign nations in China is undoubtedly Japan. And until those two nations combine their forces (as they are extremely unlikely ever to do), or until one of them becomes the master of the other (an extremely remote contingency), there will be no great "Yellow Peril" such as has entered the fevered dreams of some of our own superficial philosophers and prognosticators.

The Moral and Religious Outlook.

So much for the social, economic, and political view of New China. What of its moral and religious outlook?

(1) The Need for Insistence upon Moral Obligations.

1. The time has come when the missionary must be the advocate of that sound moralist Confucius (as far as his main teaching goes) in his strong pleadings for *the fulfilment of human relations*, the ultimate basis of all duty and virtue, *versus* the adoption of Rousseau dreams of ideality divorced from common morality. The essence of Confucius' teaching is found in a comment on an ancient book of geomancy, the Book of Changes, which comment it is



A TABLET TO CONFUCIUS.

In a large provincial temple.

likely that Confucius himself added. It reads literally :

“ Father father, son son, elder-brother elder-brother, younger-brother younger-brother, husband husband, wife wife, and the household system rectified ; rectified households, then the whole realm (under all heaven) established.”

Meaning, “ Let the father be a true father—fatherly, and the son a true son—filial, brothers brotherly, husbands true husbands, and wives true wives,” etc. Here is the principle which the Sage worked out as regards the main relations of life, especially those of the family. And he touched solid bed-rock in so doing. For what is duty but the fulfilment of all relations to our related fellow men, according to our relatedness to them ; and to God, according to our relatedness to Him ? I am a son or daughter, I may be a brother or sister, I may be a husband or a wife, I may be a father or a mother ; I have friends, I have neighbours, I have fellow countrymen, I am a citizen of the world wherein “ all within the four seas are brothers ” ; I have a God, a Redeemer, an Enabler, —and from each of these relationships

spring various duties, to fulfil which is (in the old Chinese phrase) "to accord with Heaven." And as Mencius declared :

"Those who accord with Heaven are preserved, those discordant with Heaven perish."

True indeed of an individual, and true of a nation, also ; for the nations of earth are, in the innermost sense of the words, prospering or perishing in so far as there is a sum-total of accordance with Heaven among their populace, or the reverse.

Here, in China, is a sound ethic, an ultimate basis of conduct. It is ours to uphold and interpret it ; and to enforce and quicken it too, by the moral dynamic of Christianity—power from on high, received through penitent, Christ-recognising prayer.

(2) The Need
for a Spiritual
Religion.

2. The spiritual view of the universe must be upheld. In China, never a very religious land, scores and hundreds of temples are being turned into school-houses. Attacked by the native press, and the inflow of science, the days of China's superstitions are numbered.

What is to take the place of dying idolatries and dwindling superstitions ? That is the burning question of the day. It is felt to be a great question, even by the native newspapers. In 1903 that prominent paper the *Universal Gazette*, had a powerful article headed, "China has no Religion," taking up all seemingly religious customs and asking, as each passed in review, "Where is there any religion here ?" concluding with the deduction that

"taking all China together, there is not to be found anything truly religious, only various customs that have come down from antiquity."

And now even those customs are loosening. A few years ago the Chinese of the Straits Settlements agreed to spare all the money hitherto spent on homage to ancestors, and devote it to the education of their children. An enlightened resolve from our point of view, but a very materialistic one from theirs. Is it not better to believe in some sort of patron spirits in the unseen than to believe in no spiritual world at all ? As Lord Tennyson once said : "I tell you the

nation without faith is doomed ; mere intellectual life—however advanced or perfected—will not fill the void.” And this has been echoed by the leading native newspapers of China (doubtless from the books and magazines of the C.L.S.). A specimen utterance is :

“ Young China talks glibly of Revolution, as though that were a panacea for all ills, forgetting that we have had as many revolutions as Europe, and have gained no uplifting from them, only a temporary relief from tyranny. Whereas Europe has gained by hers. Why ? Because there were moral and religious ideals as the impulse and goal.”

Surely there were such in that revolution against Papal absolutism under Luther and his successors, however much political considerations may have bulked in England at the first onset. Surely there were in the political revolution of which Mazzini was the soul, if Count Cavour was the statesman and Garibaldi the popular leader. “ Man is not changed by whitewashing or gilding his habitation,” protested Mazzini ; “ a people cannot be regenerated by teaching them the worship of enjoyment. It is the soul which creates to itself a body, the

idea which makes for itself a habitation.” And other more sacred utterances might be quoted from that man to whom God was so real.

“History knows nothing of revivals of moral living apart from some new religious impulse. The motive power needed has always come through leaders who have had communion with the unseen,” says Professor Lindsay. In abolishing opium-smoking China has quoted no moral reason for doing so; just the one motive—“to make China strong.” A materialistic China will be a weak China, whatever reforms she may attempt. And the marked tendency of the times is to replace her old religions and superstitions by (1) a thoughtless materialism for the populace, and (2) a thought-out materialism for her scholars, who read Western philosophy with far more avidity than our Western students do.

3. There is no non-Chinese religion besieging China in competition with Christianity. A transient attempt was made to introduce Japanese Buddhism, but, as a prominent Japanese, learned

(3) The Need
for Prayer.

in Buddhist lore, Mr. Maeda Gun, wrote in the *Shinkoron*, the leading Buddhist organ of his country :

“Looking at the whole Buddhist world, it cannot be said that there is any sect or school which is sufficiently powerful to mould the belief and comfort the hearts of the rising generation ; and as for Buddhism undertaking to *reform society*, nobody thinks it possible. To the higher cravings of mankind Buddhism makes no response. It is a religion only in name ; all its significance has disappeared.” (From a Japanese newspaper in the spring of 1906.)

Here, then, is our responsibility as Christians, to spread true, dynamic Christianity throughout the provinces of China. But it must be spiritual and prayerful Christianity. It must be poured into China chiefly by intercessory missionaries residing in China and at home. Whatever our stage of enlightenment or otherwise as regards the philosophy of prayer, we may most surely believe the axiomatic truth that *every whole-souled prayer for China imports moral and spiritual force into China*. Some of us in China have felt the prayer-force from the home-land thrilling through us at the moment that prayer

(as we found afterwards) was offered for us. And in this critical time in the history of a quarter of the race it is ours, not so much to multiply funds and missionaries indefinitely (there are limits to our powers in both respects), as, while giving all we can, and sending all we can, to *multiply our prayer-forces indefinitely*, thus pouring into the heart of China the very force which will be her salvation, socially, politically, morally, and spiritually.

And as we do this there is one grand encouragement that must be quoted. China may look askance at foreign missionaries still; the term "religious society" (for Church) may have sinister ideas attaching to it. More upheavals may perchance follow that of Changsha. But in New China there is one name never quoted without respect, and seldom without reverence. The red cross has been adopted as the sign and symbol of infinite benevolence, to friend and foe alike. And the Name that gives the red cross its significance is becoming a hallowed Name in China. Far better, if needs must be, that New

China should seek to exclude the foreigner, and take that Name to her heart, than that the West should gain all it seeks from China, and that Name be scouted and excluded. For, look you, the first petition of the Lord's Prayer is being fulfilled more and more daily ; and will not the second petition be most surely fulfilled in its wake, as we learn to pray that prayer with "importunity," and that is with *dogged persistency*, even as we have been taught by Him who teaches to pray ?

ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To realise the significance of China's awakening.

1. What have been the chief factors in the awakening of China ?
2. Enumerate the reforms of the past ten years.
3. What effect do you think the changes of recent years will have on missionary work ?
4. What features of the present situation give cause for anxiety ?

REFERENCES FOR FURTHER STUDY

- BROOMHALL, M.—*Present-day Conditions in China*.
CECIL, Lord W. G.—*Changing China*.
BROWN, A. J.—*New Forces in Old China*.
CORNBARY, W. A.—*China Under the Searchlight*.



CHAPTER VIII

THE CALL OF THE HOUR

It was said of Demosthenes, in his famous orations for the preservation of the freedom of Greece, "His facts are his arguments." And the facts accumulated in the foregoing pages surely constitute a powerful argument and call for prayerful consecration, and for such action in the matter of China's future as may come within the scope of those energies which God will give us through our prayer and supplication.

We have seen China in glimpses, as regards the broad facts of her past and present: her moral convictions, and her lack of moral power to carry them into action: her Confucianists abandoning Confucian probity on gaining office as mandarins; her masses so much environed and invested with squalor of thought. We have noted her religion—

**Lack of Real
Religion.**

or rather, except in certain parts, her lack of it: her stated prayer to God but twice a year, in the person of her emperor; her populace employing, not worshipping, their gods--employing them to bring just the "three abundances," Riches, Sons, Long Life, and mostly feeling their uselessness, for the first and third items at any rate; her Buddhism (originally a religion of celibacy) being retained only as a means toward the gaining of male offspring, and as a path to a Western Paradise of which Gautama never dreamed; her Taoism (originally a philosophy of vegetable life applied to humanity) being retained only as a means to good luck, or for the deceased ones departing to a nine-storied, dragon-guarded heaven, in which no one believes. And, beyond this, no spiritual religion dealing with the conscience and character--only a faded memory of one now more than three millenniums out of date; shut up as a populace to unthinking materialism. These facts are arguments that shout in our ears.

Then, the total change round of her

scholars and students: previous to 1898 ever asking, "Was it so of old?" but since then and always, "Is it up to date?" Her endeavours to do in a moment for her land what had centuries of unconscious preparation behind it in Japan, and what had more centuries of conscious, strenuous aspiration behind it in Europe; her own patriotism being so largely place-seeking, in contrast to the "self-denying ordinance" of the Young Turks, who voted themselves non-candidates for parliament and the like. Her absorption of what is deemed most advanced in science and philosophy—Young China's chosen philosophers being Rousseau and Mazzini, and her philosophical scientists being Spencer and Huxley, with Tom Paine as an ideal liberator from all religious restraint. For such household words have these four names, Rousseau, Spencer, Huxley, Paine, become among the new generation, that they occurred in a written eulogy presented to a Christian lecturer on National Reform, on his leaving for home, he being likened to them all! The whole

National and
Personal
Self-seeking.

trend of the times is towards an abandonment of China's old Sages, and their exhortations to "accord with Heaven," for a thought-out materialism which knows no Heavenly Power above. These facts are arguments that must drive us to our knees. We can but resolve to import into China the spiritual conceptions and the moral prayer-force that she needs so sorely.

The
Possibilities of
China's
Children.

Then, the possibilities of the rising generation in China for evil or for good. Those millions of boys and myriads of girls, trudging along, or chasing each other through the streets and alleys with their pendant shop-signs and their unthinkable odours—with shining morning faces, and bundles of books, wrapped in blue cloth, tucked under their arms, as they go to school : books on our arithmetic, the world's geography, our sciences in their rudiments, and accounts of various nations, as well as Chinese lesson-books. These children, bright, interesting, lovable (see, they return our smiles with interest), it is possible for them to grow up sneering at idols and superstitions, but with

nothing to take their place—no worship whatever ; it is possible for them to persuade themselves, as Young China has mostly persuaded herself, that foreign diplomacy is all “poisonous intrigue” ; to drop the old cry of “ocean demon” for deep-muttered animosities in which Japan in the east, Russia on the north, and England, Germany, France, and America figure as many-headed monsters to be opposed tooth and nail, and their representatives swept clean from the land, if a gigantic militarism and a rampant Boxerism can do it. In a word, it is possible, quite possible, for them to grow up antagonists of God and of humanity, self-destroying in the bitter end. And are these things, forsooth, to happen, my brothers, my sisters ?

It is possible, on the other hand, for them in years to come to grasp the true teaching of history, catching a glimpse of the views of Carlyle, when he called history “a mighty drama, enacted on the theatre of infinitude, with suns for lamps, and eternity for a background ; whose author is God,

and whose purport and thousand-fold moral leads up to the 'dark with excess of light' of the Throne of God." It is possible for them to learn that wrongdoing in a nation has its retribution in this world at last ; that (as in the previous century) infidelity to treaty-bonds must ever lead to national loss ; that an undue resistance of the inevitable inflow of non-political merchant and missionary residents must lead to complications of an acute political order ; that blind opposition to pacific intercourse with other nations must tend to the employment of unpacific methods by those nations. It is possible for them to grasp the truth of a world-wide brotherhood under a Divine Father ; a grand, common hope for humanity through a Divine Redeemer ; and the vast possibilities of rightness and goodness, and mutual harmony also, through that mighty Spirit Whose operation is through the prayers of the faithful.

The Future
Makers of
China's Home.

There they go, those boys and girls, dawdling or tripping along, half sedately, yet with eyes full of mirth and mischief (bless them !) chatting and chaffing ;



Photo by

[W. A. Cornaby.]

A SCHOOLGIRL WHO BECAME A TRAINED NURSE.

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Photo by

[W. A. Cornaby.]

A SCHOOLBOY WHO BECAME A COLLEGE TUTOR.

all unconscious that they are the future makers of China's homes, China's public opinion, China's policy, China's history—the history of a quarter of the race, and therefore a mighty factor in the history of the world at large! Or, taking a yet wider range of view, there they go, those wondrous immortals, who, having blessed or cursed the world with their presence, will find their destiny yonder, in regions and conditions blessed or cursed.

Those children! Those children! Momentous Questions.
What will they be in two or three decades? *And what will they be in two or three centuries?* They will be something, *somewhere*. What is it to be, and *where*?

What is to be their relation to humanity, to God, to *eternity*? Are they to grow up not knowing, and not caring to know, that the earth is the Lord's, and that this very earth has felt the impress of One Child's feet, one Young Man's "loveliness of perfect deeds"? That on this earth was once erected a cross, whereon that Young Man was nailed—not as a Teacher Whose teaching

had failed ; not as a mere victim of slanderous accusation ; not as a mere hero and martyr to the Truth, but as the Divine Sharer of the griefs and sorrows of the race, the Divine Bearer of the sin and shame of the whole human family, in all climes and all ages ? Or, hearing this message delivered with little prayer-force, and backed by little prayer-force from afar, are they to deem it an ordinary tale of merely historic interest, but with no pungency of appeal to them, of no value to their lives, of no use to China, and so become neglecters, despisers, rejecters, of China's one hope and their own only Saviour ? These questions are forced upon us, until surely they burn within, demanding an answer.

European
Influence for
Good or Evil.

Then, some of these bright boys and girls in future years will live in Treaty Ports among Westerns in China ; and some of the brightest of them will come to Europe and America, some to England, to reside and study, with open eyes, considering the sum-total of what they see, and pondering it over. What impressions are to be the deepest received?

We talk of home and foreign mis-^{(1) In the}sions, in this world of dwindling dis-^{Treaty Ports.}tances, in these days of rapid transit over land and sea, when no part of Europe is more than two or three days' distant; when three weeks will take us to any part of India, and a fortnight will land us in the heart of China, and when every ocean-steamer and every trans-Siberian train is taking what we have done--or what we have failed to do--with our home missions and all our thickly clustered churches and chapels, and pouring it into those ports and cities, living units of the whole, of aggressive energy and potent influence: unconscious missionaries, all of them, from above or from below. Some of them stand erect, as unofficial missionaries of righteousness and godliness; and some as emissaries of added depravity, who "hear the East a-calling," and regard it as a fine place because "there ain't no Ten Commandments," except that one about killing! They go East to have "a good time" at the expense of China's old-time sobriety, and of what she holds in her conscience, if not in

her practice, as stern moral principle. And the majority who arrive out East would themselves acknowledge that, without being vicious, they have left their mother's religion behind them, somewhere where Pharaoh's hosts disappeared of old, now known as the Suez Canal. Oh! home missions *are* foreign missions nowadays. We must win our own families for God, lest some member of the family, going abroad, should become an effectual barrier against the Chinese coming to God.

(2) In Western
Lands,

What are to be the deepest impressions produced on the Chinese students residing in our home-land—from the vast majority that are worshipless, and the large number in our Churches who confess never to bow the knee for half an hour's pleading with God in their homes? What impressions will linger, from a Church christened "Christianity in earnest," if they visit homes where they are asked (as has been asked) "Was not Confucius more scholarly than Jesus?" or "Do you not think, after all, that Buddhism is the religion most adapted for the Far East?" What

impressions will linger from contact with Christians too keen on whist-drives, and even bridge parties, to attend once a year a "dull old missionary meeting, with some one or other from China there" ?

On a Yangtse steamer a genial Chinese gentleman, who had lived in Shanghai in business intercourse with Europeans, once remarked to a missionary in all innocence : "What *numbers* of my countrymen are becoming Christians everywhere ! Do any of your honourable countrymen really follow Jesus ?" It was easy to answer "Yes," but with a big lump in the throat, as that passage of Scripture was instantly recalled : "He came to His own, and His own received Him not." And that other passage, which ought never to have been true, and which must not, in God's name, continue to be true of the great majority of our countrymen : "The Son of Man hath not where to lay His head"—that is to say, His heart.

Again, in a rowdy saloon of a P. and O. liner crossing the Indian Ocean, where not a few were the worse for

whisky, and were shouting and singing, a distinguished Japanese professor said to the same missionary : “ I have been studying European religion in Germany, and other continental lands, to report to my Government. My stay in England was brief. Please, what do you think of the outlook of Christianity there ? ” A question hard to answer at that uncomfortable moment. The words would only come : “ Not all dark, I assure you.”

Once more, a distinguished Welsh missionary, of broadest sympathies, was conversing with a Roman Catholic bishop in Japan, and put the question : “ When, think you, will the Far East be converted ? ” “ When the West is,” was the far-reaching reply.

**A Call to
Prayer.**

Dear friend, the reader of these words, do not these things form a strong plea, pouring like some molten metal into your soul, as into the soul of the writer, to be at any rate one in a great crusade against godlessness, worldliness, prayerlessness, within—yes, within !—and around our home Churches ? And if you hear a sermon from which the word

“prayer” is omitted, pray for your minister. If you attend a service where there is no large, pleading prayer offered for humanity, beyond the little company present, pray for your minister! It is only a lapse of memory; his heart is right. But pray him into deep conviction as to the paramount need of prayerfulness; pray him into broad, vivid conceptions of the imperative yearning that fills Christ’s infinite heart, and of the need of Christ among earth’s millions, so that he may ever put the Kingdom of Christ first, and not just the peace and comfort and blessedness of those present and the circles of friends that they represent.

“I will run in the way of Thy commandments, when Thou shalt enlarge my heart”; and as George Fox, founder of the Society of Friends, said: “I prayed the Lord that He would baptise my heart into a sense of the conditions and needs of all men,”—a holy baptism, that, which ministers and ministered-to need to have administered to them daily: first, the conditions and needs of those in our own families; then our

near neighbours, our fellow citizens as a whole, our nation at large, in all those things revealed by the daily newspapers ; and then, country by country, the whole world ; until the sense of those needs makes us take up our abode at the Mercy-seat, as workers together with Him through Whose Spirit of Yearning we offer our prayers.

Have the
Chinese a Ca-
pacity for
Religion ?

One consideration may perhaps haunt us, and tend to lower the standard of our faith in prayer for the Chinese, and that is the fact that they as a nation have not shown any strong proclivities for spiritual religion through the centuries. “ Is there not as little religion in the average Chinaman as there is music ? Would you not place their religious capacities upon a level, roughly speaking, with their capacity for music, in our sense of the word ? ” may be asked us. And the reply would be : “ Yes, perhaps that is not an extravagant comparison. Cymbal-clangings, gong-bangings, five notes on a fiddle, flute-shriekings, and hautboy-wailings in runic patterns on those five notes—meagre, rudimentary, soulless : perhaps



A CHINESE LADY.

their average religious capacities are almost on such a plane as this. But still, they are capacities not incapable of culture. An average congregation learns to sing Western tunes correctly in a few years. The brass bands of modernised China are not inharmonious. And as to Chinese girl-students, one has heard Ascher's "Mazurka des Train-eux" rendered with spirit as a piano trio, Durand's "Second Mazurka" as a piano solo, Moszkowski's "Valse Brillante" as a piano quartette, by Chinese maidens most excellently; and even one of the piano parts (an American lady taking the other piano) in the exceedingly intricate "Danse Macabre" by Saint-Saëns. And, to come to a more familiar piece, never have I been so thrilled by Handel's "Hallelujah Chorus" as when three of the parts were taken by a whole school of Chinese girls, two accompanying on the piano, and the visitor putting in the bass. And the religious faculties, under divine grace, have, in not a few instances, developed to a corresponding degree. Some in our churches in China have

far exceeded the average church-member at home when once a passion for prayer has seized them. Theirs is the "simple life" with great faculties for concentration, when once those faculties have been aroused. There is hope for the average man and woman of China, hope of their gaining a true spiritual life, if a rudimentary one, and all hope for the children of China who come under the spell of the Crucified.

"But can you really hope for anything on a large scale in a land so subject to riotous outbreaks, the burning of mission houses and killing of missionaries, without any provocation whatever?" It is a fair question, and one to be considered. Yet, let it be noted that no riot has occurred without what, *to the mind of the mob*, was a sore provocation; and further, that riots, other than passing excitements, have needed much preparation, much "working-up," on the part, in years past, of officials who had secret orders to drive out the foreigner, or, in riots since 1900, from the gentry of the cities in which the riots have occurred.

We might go farther than this, and pluck a larger faith in our prayings from the very riots themselves. For what is a riot but Pentecost reversed? Is it not a heart-in-heart combination, under the Spirit of Hatred, wherein every one has the "tongue of fire" to arouse to a common cause—a "tongue set on fire of hell"? And those who are capable of the incitement and indwelling of the Spirit of Hate and Destruction, capable of receiving and spreading that fire from hell, may indeed become capable of the incitement and indwelling of the Spirit of Love and Salvation, capable of receiving and spreading the fire from heaven.

This has been proven in the revivals that broke out in China in 1908-9. The story has been told, as regards Hankow, by J. Sydney Helps :

"Some two years ago the Far Eastern Revival began in India ; then in Korea, where the Christian Church was shaken as by a mighty wind. Those who saw this wondrous work spread the tidings amongst the Manchurian Churches,¹ and at once

The Revival in Korea.

¹ It is well to explain that Manchuria is not inhabited by Manchus, as might be supposed. On the

The Revival in Manchuria. the Spirit descended into their midst. Church after Church was visited with such a revival that the

story of it (*Times of Refreshing in Manchuria*) reads like a new chapter of the Acts of the Apostles. The worker most used of God in this revival was the Rev. W. Goforth, of the Canadian Presbyterian Mission, and he was set apart by that Mission to conduct special services in other parts of the empire.

The Revival in Central China. "He has just concluded five days' meetings in the Hankow Wesleyan Church. He is spending some

three weeks in these three cities, and came to us from Wuchang and Hanyang. In both cities the gatherings have been large, and the results such as had never been seen in these parts.

"There is nothing sensational about Mr. Goforth's methods. In fact, it might not be incorrect to say that he has no methods. And herein lies the secret of the wonderful movement—all is left to the Spirit of God. There is no 'inquiry room,' and yet men have been literally swept into the Kingdom of God.

"Let us look in at one of the meetings. It begins at 10.30, and goes on till one o'clock or later. What is drawing these crowds thus day after day? Here comes the choir: the blind boys from the David Hill School. They squeeze themselves on to the rostrum, the blind organist seats himself, and, while the stewards are trying to make six people occupy the space of four, they strike up a rousing hymn.

conquest of China by the Manchus in 1644 (they were so few in number that they had to impose their dress on the whole male population, so that the nation might not realise their fewness), they settled in China itself, leaving the Chinese to colonise Manchuria.

In a moment there is a volume of sound from the whole company, to the words :

‘ O happy day that fixed my choice.’

Hymn follows hymn till the bell rings, and the missionary takes his place. Another hymn ; and a blind boy, with his finger tracing the raised dots (of the adapted Braille system), reads expressively a portion of God’s Word. Then ‘ Let some who feel the Spirit is leading them engage in prayer.’

“ There is a momentary hush. Then a man begins. And where are the old stereotyped expressions ? He has dropped all his old formulæ. He is under the influence of a new power. Instead of the ‘ we ’ or ‘ they,’ it is the ‘ I ’ confessing his sins and pleading for pardon. He is a leading man in the Church, yet is he broken down before God, and before God and his brethren he is confessing to lukewarmness, slackness in prayer, or love of money. His voice falters, his usual fluency has disappeared, he stammers, the tears stream down his face. The whole company is moved, and groans and low cries fill the place. God is here, God as a refining fire. It is sin, not sentiment, that is causing those tears.

“ He ceases. A girl’s voice is heard, low at first, then clearer. Then, in a moment, she too is shaken by the revealing Spirit, and calls on God for forgiveness. Shaken with sobs, and hardly able to utter her confession, she tells God how, as a hospital nurse, she has yielded to temper, has lost opportunities of witnessing for God, has told lies, and even taken some things that were not her own. And as the girl sobs out her prayer, the whole congregation weeps with her, and the sound is as a strong wind in a forest.

“ ‘ O God,’ cries one, ‘ Thou art this day revealing

sin in me that I never knew to be sin before.' Conviction and confession of sin, these are the leading notes of it all. And why? The Spirit of God is here.

"After several such prayers we sing again, and the preacher steps forward. He announces his text: 'Roll away the stone.' He prays for a moment, and then for nearly an hour pleads with the hearers to remove from their lives the stones, and yield to the Resurrection power. One can feel that the words are going home. There is a solemn hush as the sword of the Spirit does its work—God's work—in those hearts.

"The address is finished; no hymn, but prayer again. And now one of our best Chinese preachers stands up. What has he to confess? 'Lord, I have often exhorted others to give liberally to the Church, but, Lord, I myself am the stumbling-block. I see it now. Forgive me, and forbid that my sin should hinder others. From to-day I promise to give Thee a tenth of all I have.' Is it any wonder that he got blessed?

"Yonder is a man who has stood up several times to pray, but has been mastered by emotion. It is awful to see his agony, as with sobs and loud cries he pours out his confession before God: 'I have been a colporteur. I have been trusted by the missionaries. I have deceived them again and again. I have told them lies. I have been dilatory in my work. Yes, I must, I will confess'—visibly fighting the devil—'I must confess all. Lord, once the missionary gave me ten thousand cash, and I declared, when we took accounts, that he had only given me one. Lord, save me!' And just then the leader gives out:

'Just as I am, without one plea,'

and with the words, no less beautiful in Chinese, comes peace to many a heart. Then, after more prayers, the meeting closes.

"Have all the prayers been like these? Practically so, if not all so intense. And the few times that a self-righteous man has prayed in the meetings, a prayer with no grace and grip, it has been as grave in the teeth of the rest.

"The whole Church has been swept. The blind boys, the girl-nurses in the Women's Hospital, and many others have been broken down by the Spirit's power. Even some little ones in the day schools have come confessing their sins, and pleading for pardon. What has done it all? 'Lord,' prayed the blind organist in a touching prayer, 'I never knew till yesterday the real meaning of the *Cross* of Jesus.' It has been the Spirit of God exalting the Crucified Saviour.

"In these meetings many old things have died, and many new things have been born. Not the least new gift to us here is the new hope for our Church, and for China at large, for we have seen that even the cold and materialistic can be set on fire by God."

Yes, as in a sacred riot, if the term be allowed, where all apathy becomes a blaze of elemental passion; an organised riot against all "foreign devilry" of sin lurking within the gates.

"The town of Mansoul did now thoroughly seek the destruction and ruin of all remaining Diabolians that abode in the walls, and in the dens that they had in the town of Mansoul."

And then flashed out the Presence—of
Pentecost :

“For now there was music and dancing throughout the whole town of Mansoul, and that because their Prince had granted to them His Presence, and the light of His countenance; the bells also did ring, and the sun shone comfortably for a great while together.”

But the results of revivals need to be written up, say, a year after, rather than at the time, if we are to estimate their permanent dynamic value. What were the results of these China revivals after the lapse of months, some will ask?

Results of the
Revival.

The answer need not be given in statistics of added membership, though figures could be given, but in terms of practical philosophy. The result after the revival was that (1) those who had learned to live the prayer-life retained a high-tone spirituality in their everyday character and in their witness-bearing for Christ; (2) those who failed to give the Lord half an hour of their day for intercession slipped back to the dead-levels where they were before; while some few (3), imagining themselves uplifted above the necessity

of watchfulness, fell into envious imaginings, and sneerings at others—yes, and into still more reprehensible forms of evil. And has not this been the case in all lands after a revival? The proportions of the three classes have differed, that is all. And were the whole membership of a given church to be all comprised under the first class, would there be any great need for special services such as these? Would not the ordinary services inevitably become special? That was the case in one church at home, where the proportion of intercessory members was high, and figures (if figures be needed) show that that Methodist circuit once gained well-nigh three hundred members in the space of three years.

Moreover, such powers of concentration lurk in the Chinese nature, when possessed by some master-passion, from above or below, that there are limits to the desirability of any long continuance of overpowering emotion. For see, my brothers, the stupendous facts of God, of sin, of Christ, of eternity, are, *in their fullness*, far beyond the capacities of a

human brain to bear. It is only a percentage of these tremendous facts that we can realise to the full, and live. God kindly veils the full glory that would blind and blast. God checks the imagination, which, if it went out too far toward infinity, would end in mania.

Yet the essentials of Pentecost must be preserved, for *the true Church is always the Pentecostal Church*. A revival is a Pentecost in what the Greeks used to call the *aorist* tense; what is desired, in addition to, perhaps eventually instead of, these sudden overwhelmings, is a "perfect of continued action": an abiding in Christ, and in love to the brethren; the upkeep of the communion of God's devoted ones, communion with Him, in touch with kindred souls; and strenuous supplication day by day, not so much to "my" Father—the Father of this unit, but to "our" Father—the Father of *God's own home-circle on earth*. Which latter words may well be our definition of Pentecost, in its innermost essence: the shining goal of all our Mission Study and praying and working and living, being in the end to gain a

home-circle for God as wide as the human race upon earth.

Thus it is in the direct line of the highest mission ideal to supply information for little heart-circles in Christ for the purpose of heart-in-heart "waiting upon the Lord" for personal power, for power that is shared, for power that shall vivify our own Church and keep it alive, and just glowing with aggressive vigour. These, as well as our more stately organised leagues of intercession, until our own local church, and then the wider Church of which it is the local representative—until the multiple soul of each praying band, of God's own united ones—become a great channel for the larger energies of God, connecting the Source with each needy nation, and China; a channel from the sea of Divine fullness to the Sahara of mankind's vast needs.

Let this, then, be our programme with regard to the conversion of China: ^{Our} Programme.

(1) To keep the two Great Commandments in the Christ-love which the Master will lend us, that love which is holiest yearning—the essence of all

supplication and service ; (2) to live the prayer-life ourselves, that life of peace with God, of quiet prayerfulness, of frequently strenuous supplication (see Phil. iv. 6, 7) ; (3) to cultivate heart-unions among friends in Christ, and pray unitedly, even if it be at a distance one from another ; (4) to be faithful members of some league for missionary intercession ; (5) to cheer one another with such words as, " God, and you and I will yet move China." And it shall be done. It is being done.

Finally, as we must be impressed more and more that all spiritual work, of any dynamic and eternal value, is at its basis prayer-work ; that the salvation of the East hangs upon the true conversion of the West to Christ and the prayer-life ; that aggression abroad cannot reach its normal rate apart from aggression at home,—let us open our hearts and expand our imaginations to demand insistently that there shall be in the Christendom of our day *a revival of prayer and supplication comparable in its far-reaching results to the Reformation under Luther in Germany,*

or the Revival under Wesley in England ;
for only thus shall we be demanding
“large things” worthy of our infinite
God, and only thus shall we cope with
the eternal needs of the rising genera-
tion, at home and abroad, in China,
and the world of redeemed but still
unrescued ones. Living our little lives,
as we do, in the anteroom of Eternity,
a thousand motives appeal to us to
make this our life-quest, and, high
above all,

“The Lamb for sinners slain,
Redeemer, King, Creator,”

demands it—absolutely demands it—of
all who name His name.

· ASSIGNMENTS FOR STUDY CIRCLES

STUDY PROBLEM.—To discover the spiritual
possibilities of China. ·

1. What are the great defects of Chinese character ?
2. Think out the problem of China's childhood.
3. What will be the natural effect of purely secular education on the rising generation of Chinese ?
4. What effect may we expect a materialistic China to have upon the world ?
5. Are the Chinese *necessarily* materialistic ?
6. What is the “Call of the Hour” to you ?

REFERENCES FOR FURTHER STUDY

CORNABY, W. A.—*China under the Searchlight.*

WEBSTER, J.—*The Revival in Manchuria.*

CORNABY, W. A.—“*Let us Pray.*”



Appendix A

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TABULAR VIEW OF THE CHINESE EMPIRE

PROVINCE (With meaning of the name, as given by Professor Harlan P. Beach.	AREA (in square miles).	POPULATION
THE "EIGHTEEN PROVINCES "		
Chihli (" Direct Rule ")	115,800	20,937,000
Shantung (" East of the Hills ") ..	55,970	38,247,900
Kiangsu (" River Thyme ") ..	38,600	13,980,235
Chekiang (" Tidal-bore River ") ..	36,670	11,580,692
Fukien (" Happily Established ") ..	46,320	22,876,540
Kwangtung (" Broad East ") ..	99,970	31,865,251
Kwangsi (" Broad West ") ..	77,200	5,142,330
Yunnan (" Cloudy South ") ..	146,680	12,324,574
Szechwan (" Four Streams ") ..	218,480	68,724,890
Kansu (" Voluntary Reverence ") ..	125,450	10,385,376
Shensi (" Western Defiles ") ..	75,270	8,450,182
Shansi (" West of the Hills ") ..	81,830	12,200,456
Honan (" South of the River ") ..	67,940	35,316,800
Anhui (" Peace and Plenty ") ..	54,810	23,670,314
Kiangsi (" West of the River ") ..	69,480	26,532,125
Hupei (" North of the Lake ") ..	71,410	35,280,685
Hunan (" South of the Lake ") ..	83,380	22,169,673
Kweichow (" Noble Province ") ..	67,160	7,650,282
Total for China proper	1,532,420	407,335,305
THE DEPENDENCIES		
Manchuria	363,610	16,000,000
Mongolia	1,367,600	2,580,000
Tibet	463,200	6,500,000
Turkestan (Chinese)	550,340	1,200,000
Total for Dependencies	2,744,750	26,280,000
Grand Total for Empire	4,277,170	433,615,305

NOTE.—The above figures are taken from *The Statesman's Year Book* (1906), and it must be understood that they are only approximate. No really careful census of the Chinese Empire has yet been taken.

APPENDIX B

THE W.M.M.S. EUROPEAN STAFF.

(I) THE CANTON DISTRICT

(List of appointments from 1851 to 1910)

Arrival on the Field.	Name.	Retired.
1851	Piercy, George.....	1882
1852	Cox, Josiah(transferred to Hankow	1862)
1852	Beach, W. R.	1856
1854	Hutton, Samuel	1865
1854	Preston, John.....	1875
1854	Smith, Samuel J.....	1866
1859	Parkes, John S.....	1865
1862	Parkes, Henry.....	1882
1865	Gibson, Joseph	1880
1865	Rogers, John H.	1869
1866	Napier, F. P., B.A.(trans. to Hankow	1867)
1866	Whitehead, Silvester	1877
1868	Selby, Thomas G.	1882
1873	Sinzzininx, Edward	1875
1874	Masters, Frederic J.	1884
1876	Jackson, James	1878
1876	Friend, Hilderic	1880
1878	Hargreaves, Grainger	1892
1879	Marris, George	1882
1880	Wenyon, Charles, M.D.	1896
1880	Bone, Charles	—
1882	Tope, S. George	—
1882	Bridie, William	1905
1883	Parker, Henry J.	1893

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Arrival on the Field.	Name.	Retired.
1884	Macdonald, R. J. J., M.D., ...murdered	1906
1885	Anderson, Anton (med. assist.).....	1903
1886	Turner, J. Arthur	1891
1893	Musson, William.....	1898
1897	Dewstoe, Edgar	—
1899	Gaff, Charles A.	—
1899	Herrick, T. Shirley	1902
1900	Anderson, W. J. W., M.D., B.Ch.	—
1901	Anderson, Henry E.	—
1902	Robinson, Thomas.....	—
1903	Keall, Holmes.....	1903
1903	Smith, Dansey, M.R.C.S., L.R.C.P.	1910
1904	Scholes, T. Wilfrid, M.A.	—
1905	Rees, Philip, B.A., B.Sc., M.D.	—
1905	Hutchinson, Robert	—
1906	Ellison, Robert	—
1907	Hooker, Alfred W., M.B., B.S.	—
1908	Baker, J. A. A.	1910
1910	Temple, John R.	—

WOMEN'S AUXILIARY

1862	Mary Gunson	1863
1863	Elizabeth Broxholme (Mrs. J. Gibson)....	1868
1866	Jane Radcliffe (Mrs. J. Jackson)	1878
1872	M. E. Simpson	1879
1873	Sara Jane Rowe	1879
1874	Annie Taylor (Mrs. G. Piercy)	1877
1885	Annie Wood	1904
1893	Rose Jane Clift	1896
1897	Sarah Wilson (Mrs. Dewstoe)	1903
1903	F. A. Britton	—
1904	Ruth E. Briscoombe	1908
1907	Amy L. Perkins	—

(II) THE WUCHANG DISTRICT

(List of appointments from 1863 to 1910)

Arrival on the Field.	Name.	Retired.
1863	Cox, Josiah (transferred from Canton) ..	1875
1864	Smith, F. Porter, M.B.	1870
1865	Hill, David died on field	1896
1865	Scarborough, William	1885
1867	Napier, F. P., B.A. (trans. from Canton)	1871
1869	Hardey, E. P., M.R.C.S.	1875
1872	Brewer, J. W.	1886
1873	Mitchil, C. W. (self-supporting lay mis- sionary).....died on field	1902
1873	Race, J. died on field	1880
1874	Nightingale, A. W. died on field	1884
1875	Bramfitt, T.....	1899
1875	Tomlinson, W. S.....	1882
1876	Langley, A., M.R.C.S.	1878
1878	Fordham, J. S.	1882
1880	North, T. E.	—
1882	Bell, J. died on field	1885
1882	Watson, W. H.(transferred to Hunan	1903)
1884	Boden, Frederick	1893
1884	Barber, W. T. A., M.A., D.D.	1893
1885	Cornaby, W. Arthur	—
1886	Warren, Gilbert G.(trans. to Hunan	1907)
1887	Hodge, S. Rupert, M.R.C.S....died on field	1907
1890	Bone, Robert died on field	1890
1890	Hill, J. K.	—
1893	Pullan, G. Leach	1910
1894	Gedye, Ernest F.	—
1895	Allan, C. Wilfred	—
1896	Clayton, George A.	—
1896	Sutton, Henry B.	—

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Arrival on the Field.	Name.	Retired.
1896	Scholes, Ernest F. P. (trans. to Hunan	1905)
1899	Rowley, William	—
1899	Rose, Austin C.	1907
1901	Gibson, William W. (trans. to Hunan	1903)
1901	Booth, Robert T., M.B., B.Ch.	—
1901	Entwistle, D. (lay missionary)	1909
1902	Helps, J. Sydney	—
1902	Tatchell, W. Arthur, M.R.C.S.	—
1902	Rattenbury, Harold B., B.A.	—
1904	Lee, Sylvester	—
1906	Page, Norman	—
1907	Cundall, E., M.B., B.Ch. (lay missionary)	—
1908	Minty, C. S.	—
1908	Pell, J. W., L.R.C.S. (lay missionary, transferred from Hunan)	—
1909	Thomas, G. M.	—
1910	Harker, A. J. (lay missionary)	—
1910	Simon, A. Gordon, M.Sc.	—

CENTRAL CHINA LAY MISSION

1885	Miles, George	—
1886	Reid, W. H.	1887
1886	Morley, Arthur, L.R.C.S. and P.	—
1888	Protheroe, Thomas (entered ministry, 1899) died on field	1908
1888	Poole, F.	1892
1888	Rowe, J.	Retired
1889	Fortune, P. T.	1892
1890	Dowson, J. L.	1891

"JOYFUL NEWS" MISSION

1888	Hudson, S. J.	died 1892
1888	Tollerton, A. C.	died on field 1891

Arrival on the Field.	Name.	Retired.
1890	Cooper, Ernest C. (entered ministry) (transferred to Hunan 1902)	
1890	Argent, William	murdered 1891
1892	Berkin, John	Retired
1892	Shaw, W. H.	Retired
1892	Fryer, G.	Retired
1892	Pell, J. W.	(transferred to Hunan 1906)
1893	Champness, C. S. (entered ministry 1907)	—
1893	Dempsey, P. T. (entered ministry 1903)	—

WOMEN'S AUXILIARY

1885	Grace Louisa Owen (Mrs. Sugden)	1894
1885	Gertrude Williams (Mrs. Bridie)	1887
1888	Ida Elizabeth Lyon	1894
1888	Martha Bell, Mrs.	1904
1892	Mary E. Parkes (Mrs. North)	1896
1893	Lizzie Duncan	died on the field 1894
1893	Brena Eacott (Mrs. Entwistle)	1904
1893	Emily A. Minchin	1898
1893	Annie E. Parker	1898
1895	Florence Powell (Mrs. G. A. Clayton)	1899
1895	Ann E. Lister	1900
1895	Ethel Gough, L.S.A. (Mrs. Rowley)	1905
1898	Ada E. Hocking	1902
1898	Annie E. Pomeroy (Mrs. Champness)	1903
1899	Margaret H. Wilkinson	1906
1899	C. Gwen Ingram (Mrs. Dempsey)	1906
1899	Margaret Bennett, M.D.	died on the field 1903
1902	Jean Shillington	1906
1903	Edith Brewer (Mrs. H. B. Rattenbury)	1908
1903	Emily Mitchil, Mrs.	—
1904	Katherine Wheatley (Mrs. Hardy Jowett)	1910
1905	Winifred Protheroe	1908
1906	Helen Vickers, M.B., Ch.B. (Mrs. Hadden)	1909

Arrival on the Field.	Name.	Retired.
1906	Lizzie Longstaff	—
1907	Nora Booth	—
1907	Annie Reid	—
1909	Phyllis Russell, B.A.	—
1909	Carrie Crawford, M.B., Ch.B.	—
1909	Isabel Wilkinson, M.B., Ch.B.	—
1909	F. Ewins, B.A.	—
1910	Lily Harris	—

(III) THE HUNAN DISTRICT

List of Appointments from 1902 to 1910

1902	Cooper, Ernest C. (trans. from Hupeh) ..	—
1903	Watson, William H. (trans. from Hupeh) ..	—
1903	Jowett, Hardy	—
1903	Gibson, William W.	—
1904	Webster, James	—
1904	Johnson, Vincent	—
1904	Pillow, William H.	—
1905	Scholes, Ernest F. P.	—
1906	Pell, J. W., L.R.C.S. (lay missionary trans. to Hupeh 1908)	—
1907	Warren, Gilbert G. (trans. from Hupeh) ..	—
1907	Alexander, J. A.	—
1907	Hadden, G., M.B., C.M. (lay missionary)	—
1907	Champness, C. S.	—
1908	Heyward, W. B., M.D., Ch.B. (lay miss.)	—
1908	Little, C. D.	—
1909	Cowling, E., B.D.	—
1909	Oakes, W. L., B.D.	—

WOMEN'S AUXILIARY

1907	Jessie E. Denham	—
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APPENDIX C

THE OTHER METHODIST MISSIONS IN
CHINA*Methodist Episcopal Church of U.S.A. (North)*

THE first missionaries of the Methodist Episcopal Church sent to China were Judson D. Collins and Moses C. White. They arrived at Foochow on September 4, 1847, receiving a hearty welcome from missionaries of the American Board, who had arrived in the earlier part of the same year. After eight months they were joined by Henry Hickok and R. S. Maclay, the latter, from his long uninterrupted service, becoming practically the founder of Methodism in Eastern Asia. From 1863 onwards this mission was blessed by its having as Chinese preacher Mr. Ling Ching-ting, a man of apostolic zeal. Work was commenced in Kiangsi Province in 1866, when V. C. and Mrs. Hart were sent to Kiukiang; and in Peking in the spring of 1869, when L. N. and Mrs. Wheeler were sent there. These were heroic branchings forth, as they left the force at Foochow consisting of just two men and one lady. In 1861 West China, the Province of Szechwan, claimed the attention of the mission; and in 1896 a little district nearer headquarters—Hinghwa. South-east China is a region of varied dialects, and here in a district 75 miles by 40 were three millions speaking a dialect all their own. Not only was a flourishing mission started there in 1896, but there is published there

a double issue of a magazine called *The Revivalist*, one issue in *wen-li*, the other in romanised colloquial. The larger districts have university colleges for male students, remarkably fine girls' boarding-schools, and hospitals, in addition to vigorous evangelism of the preached Gospel. In 1906 there were in the mission as a whole : missionaries and wives, 123 ; women workers of the Women's Foreign Missionary Society, 70. This latter auxiliary had been organised in 1869, sending its agents to North and South China in 1871, to Central China in 1872, and to West China in 1882. Membership (1906) in Foochow District, 6,269 ; Hinghwa, 2,895 ; Central China, 1,011 ; North China, 3,585 ; West China, 1,256.

Methodist Episcopal Church of U.S.A. (South)

The Southern Methodist Mission was opened in Shanghai by C. Taylor, M.D., and J. Jenkins, D.D., the former arriving in September 1848, the latter in March 1849. These were followed by six others before the end of 1860, the last to arrive being young J. Allen, of wide journalistic fame, who laboured in China till the end of 1907. The mission occupies the southern end of Kiangsu and the northern end of Chekiang Provinces, one of the most densely populated regions in China. Among its outstanding features are the Soochow University, founded in 1899 ; the Anglo-Chinese College, Shanghai, opened in 1881 ; the McTyeire School for girls, in Shanghai, whose musical prowess is mentioned on page 283 ; and finely equipped hospitals. Evangelistic and literary work are vigorously carried on. The number of missionaries on the field in 1906 was sixty, including wives of missionaries and the representatives of the Women's Board. Communicants, 1,754.

English Methodist New Connexion Missionary Society

This society entered China in 1860, commencing work in Tientsin in 1861, then occupying other stations in Shantung Province. A fine Theological College was commenced in 1876, of which G. T. Candlin is principal. It has been the policy of this mission to employ a large body of Chinese assistants. The number of these has reached 180, and includes preachers, ordained and unordained, catechists, school-teachers, and unpaid workers. There are three hospitals. No less than a hundred members were put to death during the Boxer outbreak, but their numbers have been more than made up since. The number of missionaries in 1906 was ten ; members, 2,710.

English Methodist Free Church Mission

This mission entered China in October 1864, on the arrival of W. R. Fuller at Ningpo, who was joined in August 1865 by J. Mara. Frederic Galpin arrived in 1868, and to him more than any other is due the real establishment of the work. In 1872 the United Presbyterians decided to concentrate their forces in Manchuria, and handed over to Mr. Galpin their two stations and twenty converts. Mr. Galpin worked faithfully for nearly thirty years, retiring in 1896, from failure of health. In 1906 this district had five male missionaries, and one woman worker. Chinese preachers (including local preachers), 69 ; church members, 1,739.

Wenchow, a port in the south of Chekiang Province, having been opened to foreign trade by the Cheefoo Agreement of 1876, Mr. Galpin sent Mr. R. I. Riley to commence work there. He died after

three years, when W. E. Soothill arrived to fill the vacant post. The work has since prospered greatly (see *A Mission in China*, by W. E. Soothill). The city church accommodates over 1,000, and is well attended. Here also a revival broke out in 1909, and blessed the out-stations, where there are churches holding 600. The confidence of the people has been won to the extent that over a dozen ancestral temples have been rented, at a nominal sum, as chapels, chiefly among the mountain clans. Mr. Soothill also commenced educational work, which has grown to a college of 200 students. For two years (1910) he has been Principal of the Shansi University, on behalf of the Chinese Government, but pays periodic visits to his old station. The staff in Wenchow consisted in 1906 of five missionaries, one of them medical and one educational. Chinese preachers, regular, 20; local, 131; baptised members, 144.

Canadian Methodist Mission in West China

The pioneer party of this mission arrived in China in November 1891, but, as the Yangtse Valley was then in a disturbed condition, did not proceed to Szechwan till February 1892. There were eight members of the party, four men and their wives, the leader being V. C. Hart, D.D., who had been formerly Superintendent of the M. E. Mission in Central China. In 1895 riots broke out in Chentu, and every mission building was destroyed. But in 1896-7 new premises were erected, and the work carried on without a break, except during the Boxer year of 1900. Evangelistic, educational, medical work, women's work, have all yielded their happy results. There is also a Mission Press for the printing

of tracts and Gospels ; and a Book-Room connected with the press. In 1906 there were 13 missionaries, 11 wives, 11 single women workers, 43 churches, 302 communicants. And—what applies to so many missions—it may be said here that the mere statistics of membership by no means represent the full spiritual achievements of the mission work.

Free Methodist Church of North America

The Missionary Society of this Church entered China in 1904. Its field is in Honan Province, Chengchow city, and adjacent regions. In 1906 its missionaries were eight in number, and its converts three.

W. A. C.

